INSTITUTES

OF

HINDU LAW;

OR

THE ORDINANCES OF

MENU,

ACCORDING TO THE GLOSS OF

CULLÚCA,

COMPRISING

THE INDIAN SYSTEM OF DUTIES

RELIGIOUS AND CIVIL:

VERBALLY TRANSLATED FROM THE

ORIGINAL SANSCRIT.

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CALCUTTA. M DCC XCIV.

THE PREFACE.

IT is a maxim in the ſcience of legiſlation and government, that *Laws are of no avail without manners*; or, to explain the ſentence more fully, that the beſt intended legiſlative proviſions would have no beneficial effect even at firſt, and none at all in a ſhort courſe of time, unleſs they were congenial to the diſpoſition and habits, to the religious prejudices, and approved immemorial uſages, of the people, for whom they were enacted; eſpecially if that people univerſally and ſincerely believed, that all their ancient uſages and eſtabliſhed rules of conduct had the ſanction of an actual revelation from heaven: the legiſlature of *Britain* having ſhown, in compliance with this maxim, an intention to leave the natives of theſe *Indian* provinces in poſſeſſion of their own Laws, at leaſt on the titles of *contracts* and *inheritances*, we may humbly preſume, that all future provi-

ſions, for the adminiſtration of juſtice and government in *India*, will be conformable, as far as the natives are affected by them, to the manners and opinions of the natives themſelves; an object, which cannot poſſibly be attained, until thoſe manners and opinions can be fully and accurately known. Theſe conſiderations, and a few others more immediately within my province, were my principal motives for wiſhing to know, and have induced me at length to publiſh, that ſyſtem of duties, religious and civil, and of law in all its branches, which the *Hindus* firmly believe to have been promulged in the beginning of time by MENU, ſon or grandſon of BRAHMÁ, or, in plain language, the firſt of created beings, and not the oldeſt only, but the holieſt, of legiſlators; a ſyſtem ſo comprehenſive and ſo minutely exact, that it may be conſidered as the *Inſtitutes* of *Hindu* Law, preparatory to the copious *Digeſt*, which has lately been compiled by *Pandits* of eminent learning, and introductory perhaps to a *Code*, which may ſupply the many natural defects in the old juriſprudence of this country, and, without any deviation from its principles, accommodate it juſtly to the improvements of a commercial age.

We are loſt in an inextricable labyrinth of imaginary aſtronomical cycles, *Yugas*, *Maháyugas*, *Calpas*, and *Menwantaras*, in attempting to calculate the time, when the firſt Menu, according to the *Bráhmens*, governed this world, and became the progenitor of mankind, who from him are called *mánaváh;* nor can we, ſo clouded are the old hiſtory and chronology of *India* with fables and allegories, aſcertain the preciſe age, when the work, now preſented to the publick, was actually compoſed; but we are in poſſeſſion of ſome evidence, partly extrinſick and partly internal, that it is really one of the oldeſt compoſitions exiſting. From a text of Para'sara, diſcovered by Mr. Davis, it appears, that the vernal equinox had gone back from the *tenth* degree of *Bharaǹì* to the *firſt* of *Aſwinì*, or *twenty-three degrees and twenty minutes*, between the days of that *Indian* philoſopher, and the year of our Lord 499, when it coincided with the origin of the *Hindu* ecliptick; ſo that Para'sara probably flouriſhed near the cloſe of the *twelfth* century before Christ: now Para'sara was the grandſon of another ſage, named Vas'isht'ha, who is often mentioned in the Laws of Menu, and once as contemporary with the divine Bhri'gu

himſelf; but the character of BHRI'GU, and the whole dramatical arrangement of the book before us, are clearly fictitious and ornamental, with a deſign, too common among ancient lawgivers, of ſtamping authority on the work by the introduction of ſupernatural perſonages, though VASISHT'HA may have lived many generations before the actual writer of it; who names him, indeed, in one or two places as a philoſopher in an earlier period. The ſtyle, however, and metre of this work (which there is not the ſmalleſt reaſon to think affectedly obſolete) are widely different from the language and metrical rules of CA'LIDA'S, who unqueſtionably wrote before the beginning of our era; and the dialect of MENU is even obſerved in many paſſages to reſemble that of the *Véda*, particularly in a departure from the more modern grammatical forms; whence it muſt at firſt view ſeem very probable, that the laws, now brought to light, were conſiderably older than thoſe of SOLON or even of LYCURGUS, although the promulgation of them, before they were reduced to writing, might have been coeval with the firſt monarchies eſtabliſhed in *Egypt* or *Aſia*: but, having had the ſingular good fortune to procure ancient copies of eleven *Upaniſhads* with a

very perſpicuous comment, I am enabled to fix with more exactneſs the probable age of the work before us, and even to limit its higheſt poſſible age, by a mode of reaſoning, which may be thought new, but will be found, I perſuade myſelf, ſatisfactory; if the publick ſhall on this occaſion give me credit for a few very curious facts, which, though capable of ſtrict proof, can at preſent be only aſſerted. The *Sanſcrit* of the three firſt *Védas* (I need not here ſpeak of the fourth), that of the *Mánava Dherma Sáſtra*, and that of the *Purának*, differ from each other in pretty exact proportion to the *Latin* of NUMA, from whoſe laws entire ſentences are preſerved, that of APPIUS, which we ſee in the fragments of the Twelve Tables, and that of CICERO, or of LUCRETIUS, where he has not affected an obſolete ſtyle: if the ſeveral changes, therefore, of *Sanſcrit* and *Latin* took place, as we may fairly aſſume, in times very nearly proportional, the *Védas* muſt have been written about 300 years before theſe Inſtitutes, and about 600 before the *Puránas* and *Itiháſas*, which, I am fully convinced, were not the productions of VYA'SA; ſo that, if the ſon of PARA'SARA committed the traditional *Védas* to writing in the *Sanſcrit* of his

father's time, the original of this book muſt have received its preſent form about 880 years before CHRIST's birth. If the texts, indeed, which VYA'SA collected, had been actually *written*, in a much older dialect, by the ſages preceding him, we muſt inquire into the greateſt poſſible age of the *Védas* themſelves: now one of the longeſt and fineſt *Upaniſhads* in the ſecond *Véda* contains three liſts, in a regular ſeries upwards, of at moſt *forty-two* pupils and preceptors, who ſucceſſively received and tranſmitted (probably by oral tradition) the doctrines contained in that *Upaniſhad;* and, as the old *Indian* prieſts were ſtudents at *fifteen*, and inſtructors at *twenty-five*, we cannot allow more than *ten* years on an average for each interval between the reſpective traditions; whence, as there are *forty* ſuch intervals, in two of the liſts, between VYA'SA, who arranged the whole work, and AYA'SYA, who is extolled at the beginning of it, and juſt as many, in the third liſt, between the compiler and YA'JNYAWALCYA, who makes the principal figure in it, we find the higheſt age of the *Yajur Véda* to be 1580 years before the birth of our Saviour, (which would make it older than the five books of MOSES) and that of our *Indian* lawtract about 1280 years before the ſame epoch.

The former date, however, ſeems the more probable of the two, becauſe the *Hindu* ſages are ſaid to have delivered their knowledge orally, and the very word ´*Sruta*, which we often ſee uſed for the *Véda* itſelf, means *what was heard;* not to inſiſt, that CULLU´CA expreſsly declares the ſenſe of the *Véda* to be conveyed in the *language* of VYA´SA. Whether MENU, or MENUS in the nominative and MENO´S in an oblique caſe, was the ſame perſonage with MINOS, let others determine; but he muſt indubitably have been far older than the work, which contains his laws, and, though perhaps he was never in *Crete*, yet ſome of his inſtitutes may well have been adopted in that iſland, whence LYCURGUS a century or two afterwards may have imported them to *Sparta*.

THERE is certainly a ſtrong reſemblance, though obſcured and faded by time, between our MENU with his divine Bull, whom he names as DHERMA himſelf, or the genius of abſtract Juſtice, and the MNEUES of *Egypt* with his companion or ſymbol, *Apis;* and, though we ſhould be conſtantly on our guard againſt the deluſion of etymological conjecture, yet we cannot but admit, that MINOS and MNEUES, or *Mneuis*, have only *Greek* terminations, but that the crude noun

is compoſed of the ſame radical letters both in *Greek* and in *Sanſcrit*. ‘ That APIS and MNEUIS, ‘ ſays the Analyſt of ancient Mythology, were ‘ both repreſentations of ſome perſonage, ap- ‘ pears from the teſtimony of LYCOPHRON and ‘ his ſcholiaſt; and that perſonage was the ſame, ‘ who in *Crete* was ſtyled MINOS, and who was ‘ alſo repreſented under the emblem of the *Mi-* ‘ *notaur:* DIODORUS, who confines him to *Egypt*, ‘ ſpeaks of him, by the title of the bull *Mneuis*, ‘ as the firſt lawgiver, and ſays, “ that he lived “ after the age of the gods and heroes, when a “ change was made in the manner of life among “ men; that he was a man of a moſt exalted “ ſoul, and a great promoter of civil ſociety, “ which he benefited by his laws; that thoſe “ laws were unwritten, and received by him “ from the chief *Egyptian* deity HERMES, who “ conferred them on the world as a gift of the “ higheſt importance.” He was the ſame, adds ‘ my learned friend, with MENES, whom the ‘ *Egyptians* repreſented as their firſt king and ‘ principal benefactor, who firſt ſacrificed to the ‘ gods, and brought about a great change in ‘ diet.’ If MINOS, the ſon of JUPITER, whom the *Cretans*, from national vanity, might have

made a native of their own iſland, was really the ſame perſon with MENU, the ſon of BRAHMÁ, we have the good fortune to reſtore, by means of *Indian* literature, the moſt celebrated ſyſtem of heathen juriſprudence, and this work might have been entitled *the Laws of* MINOS; but the paradox is too ſingular to be confidently aſſerted, and the geographical part of the book, with moſt of the alluſions to natural hiſtory, muſt indubitably have been written after the *Hindu* race had ſettled to the ſouth of *Himálaya*. We cannot but remark, that the word MENU has no relation whatever to the *Moon;* and that it was the *ſeventh*, not the *firſt*, of that name, whom the *Bráhmens* believe to have been preſerved in an ark from the general deluge: him they call the *Child of the Sun*, to diſtinguiſh him from our legiſlator; but they aſſign to his brother YAMA *the office* (which the *Greeks* were pleaſed to confer on MINOS) *of judge in the ſhades below.*

THE name of MENU is clearly derived (like *menes*, *mens*, and *mind*) from the root *men* to *underſtand;* and it ſignifies, as all the *Pandits* agree, *intelligent*, particularly in the doctrines of the *Véda*, which the compoſer of our *Dherma Sáſtra* muſt have ſtudied very diligently; ſince great numbers

of its texts, changed only in a few ſyllables for the ſake of the meaſure, are interſperſed through the work and cited at length in the commentaries: the publick may, therefore, aſſure themſelves, that they now poſſeſs a conſiderable part of the *Hindu* ſcripture, without the dullneſs of its profane ritual or much of its myſtical jargon. DA´RA-SHUCU´H was perſuaded, and not without ſound reaſon, that the firſt MENU of the *Bráhmens* could be no other perſon than the progenitor of mankind, to whom *Jews*, *Chriſtians*, and *Muſelmáns* unite in giving the name of ADAM; but, whoever he might have been, he is highly honoured by name in the *Véda* itſelf, where it is declared, that 'whatever MENU pronounced, was a medicine for 'the ſoul;' and the ſage VRIHASPETI, now ſuppoſed to preſide over the planet *Jupiter*, ſays in his own lawtract, that 'MENU held the firſt rank 'among legiſlators, becauſe he had expreſſed in 'his code the whole ſenſe of the *Véda*; that no 'code was approved, which contradicted MENU; 'that other *Sáſtras*, and treatiſes on grammar or 'logick, retained ſplendour ſo long only, as 'MENU, who taught the way to juſt wealth, to 'virtue, and to final happineſs, was not ſeen in 'competition with them:' VYA´SA too, the ſon of

PARA'SARA before mentioned, has decided, that
' the *Véda* with its *Angas*, or the ſix compoſiti-
' ons deduced from it, the revealed ſyſtem of
' medicine, the *Puránas*, or ſacred hiſtories,
' and the code of MENU, were four works of ſu-
' preme authority, which ought never to be ſha-
' ken by arguments merely human.'

IT is the general opinion of *Pandits*, that BRAH-
MA' taught his laws to MENU in a *hundred thouſand
verſes*, which MENU explained to the primitive
world in the very words of the book now trans-
lated, where he names himſelf, after the manner
of ancient ſages, in the third perſon; but, in a
ſhort preface to the lawtract of NA'RED, it is
aſſerted, that 'MENU, having written the laws
' of BRAHMA' in a hundred thouſand *ſlócas* or
' couplets, arranged under *twenty-four* heads in
' a *thouſand* chapters, delivered the work to NA'-
' RED, the ſage among gods, who abridged it,
' for the uſe of mankind, in *twelve thouſand* verſes,
' and gave them to a ſon of BHRI'GU, named SU-
' MATI, who, for greater eaſe to the human race,
' reduced them to *four thouſand*; that mortals
' read only the ſecond abridgment by SUMATI,
' while the gods of the lower heaven, and the band
' of celeſtial muſicians, are engaged in ſtudying

'the primary code, beginning with the fifth
'verſe, a little varied, of the work now extant
'on earth; but that nothing remains of NA'RED's
'abridgement, except an elegant epitome of the
'*ninth* original title *on the adminiſtration of juſtice.*'
Now, ſince theſe inſtitutes conſiſt only of *two thouſand ſix hundred* and *eighty-five* verſes, they cannot be the whole work aſcribed to SUMATI, which is probably diſtinguiſhed by the name of the *Vri'ddha*, or ancient, *Mánava*, and cannot be found entire; though ſeveral paſſages from it, which have been preſerved by tradition, are occaſionally cited in the new digeſt.

A NUMBER of gloſſes or comments on MENU were compoſed by the *Munis*, or old philoſophers, whoſe treatiſes, together with that before us, conſtitute the *Dhermaſáſtra*, in a collective ſenſe, or *Body of Law;* among the more modern commentaries, that called *Médhátit'hi*, that by GO'VINDARA'JA, and that by DHARANI'-DHERA, were once in the greateſt repute; but the firſt was reckoned prolix and unequal; the ſecond, conciſe but obſcure; and the third, often erroneous. At length appeared CULLU'CA BHATTA; who, after a painful courſe of ſtudy, and the collation of numerous manuſcripts, produced a

work, of which it may, perhaps, be ſaid very truly, that it is the ſhorteſt, yet the moſt luminous, the leaſt oſtentatious, yet the moſt learned, the deepeſt yet the moſt agreeable, commentary ever compoſed on any author ancient or modern, *European* or *Aſiatick*. The *Pandits* care ſo little for genuine chronology, that none of them can tell me the age of CULLU'CA, whom they always name with applauſe; but he informs us himſelf, that he was a *Bráhmen* of the *Váréndra* tribe, whoſe family had been long ſettled in *Gaur* or *Bengal*, but that he had choſen his reſidence among the learned on the banks of the holy river at *Cáſi*. His text and interpretation I have almoſt implicitly followed, though I had myſelf collated many copies of MENU, and among them a manuſcript of a very ancient date: his gloſs is here printed in *Italicks*; and any reader, who may chooſe to paſs it over as if unprinted, will have in *Roman* letters an exact verſion of the original, and may form ſome idea of its character and ſtructure, as well as of the *Sanſcrit* idiom, which muſt neceſſarily be preſerved in a verbal tranſlation; and a tranſlation, not ſcrupulouſly verbal, would have been highly improper in a work on ſo delicate and momen-

tous a ſubject as private and criminal juriſprudence.

SHOULD a ſeries of *Bráhmens* omit, for three generations, the reading of MENU, their ſacerdotal claſs, as all the *Pandits* aſſure me, would in ſtrictneſs be forfeited; but they muſt explain it only to their pupils of the three higheſt claſſes; and the *Bráhmen*, who read it with me, requeſted moſt earneſtly, that his name might be concealed; nor would he have read it for any conſideration on a forbidden day of the moon, or without the ceremonies preſcribed in the ſecond and fourth chapters for a lecture on the *Véda*: ſo great, indeed, is the idea of ſanctity annexed to this book, that, when the chief native magiſtrate at *Banares* endeavoured, at my requeſt, to procure a *Perſian* tranſlation of it, before I had a hope of being at any time able to underſtand the original, the *Pandits* of his court unanimouſly and poſitively refuſed to aſſiſt in the work; nor ſhould I have procured it at all, if a wealthy *Hindu* at *Gayà* had not cauſed the verſion to be made by ſome of his dependants, at the deſire of my friend Mr. LAW. The *Perſian* tranſlation of MENU, like all others from the *Sanſcrit* into that language, is a rude inter-

mixture of the text, loofely rendered, with fome old or new comment, and often with the crude notions of the tranflator; and, though it expreffes the general fenfe of the original, yet it fwarms with errours imputable partly to hafte, and partly to ignorance: thus where MENU fays, *that emiffaries are the eyes of a prince*, the *Perfian* phrafe makes him afcribe *four eyes* to the perfon of a king; for the word *chár*, which means *an emiffary* in *Sanfcrit*, fignifies *four* in the popular dialect.

THE work, now prefented to the *European* world, contains abundance of curious matter extremely interefting both to fpeculative lawyers and antiquaries, with many beauties, which need not be pointed out, and with many blemifhes, which cannot be juftified or palliated. It is a fyftem of defpotifm and prieftcraft, both indeed limited by law, but artfully confpiring to give mutual fupport, though with mutual checks; it is filled with ftrange conceits in metaphyficks and natural philofophy, with idle fuperftitions, and with a fcheme of theology moft obfcurely figurative, and confequently liable to dangerous mifconception; it abounds with minute and childifh formalities, with ceremonies generally abfurd

and often ridiculous; the punishments are partial and fanciful, for some crimes dreadfully cruel, for others reprehensibly slight; and the very morals, though rigid enough on the whole, are in one or two instances (as in the case of light oaths and of pious perjury) unaccountably relaxed: nevertheless, a spirit of sublime devotion, of benevolence to mankind, and of amiable tenderness to all sentient creatures, pervades the whole work; the style of it has a certain austere majesty, that sounds like the language of legislation and extorts a respectful awe; the sentiments of independence on all beings but GOD, and the harsh admonitions even to kings are truly noble; and the many panegyricks on the *Gáyatrì*, the *Mother*, as it is called, of the *Véda*, prove the author to have *adored* (not the visible material *sun*, but) *that divine and incomparably greater light*, to use the words of the most venerable text in the *Indian* scripture, *which illumines all, delights all, from which all proceed, to which all must return, and which alone can irradiate* (not our visual organs merely, but our souls and) *our intellects*. Whatever opinion in short may be formed of MENU and his laws, in a country happily enlightened by sound philosophy and the only

true revelation, it muſt be remembered, that thoſe laws are actually revered, as the word of the Moſt High, by nations of great importance to the political and commercial intereſts of *Europe*, and particularly by many millions of *Hindu* ſubjects, whoſe well directed induſtry would add largely to the wealth of *Britain*, and who aſk no more in return than protection for their perſons and places of abode, juſtice in their temporal concerns, indulgence to the prejudices of their old religion, and the benefit of thoſe laws, which they have been taught to believe ſacred, and which alone they can poſſibly comprehend.

W. JONES.

THE LAWS OF MENU,

SON OF BRAHMÁ.

CHAPTER THE FIRST.

ON THE CREATION; WITH A SUMMARY OF THE CONTENTS.

1 MENU *ſat* reclined, with his attention fixed on one object, *the Supreme* GOD; *when* the divine Sages approached *him, and,* after mutual ſalutations in due form, delivered the following addreſs:

2 'Deign, ſovereign ruler, to apprize us of the ſacred 'laws in their order, as they muſt be followed by all the '*four* claſſes, and by each of them, in their ſeveral degrees, 'together with the duties of every mixed claſs;

3 'For thou, Lord, *and thou* only *among mortals,* know-'eſt the true ſenſe, the firſt principle, *and* the preſcribed ce-'remonies, of this univerſal, ſupernatural *Véda,* unlimited in 'extent and unequalled in authority.'

4 HE, whoſe powers were meaſureleſs, being thus requeſted by the great Sages, whoſe thoughts were profound, ſaluted them all with reverence, and gave them a comprehenſive anſwer, *ſaying:* 'Be it heard!

5 'THIS *univerſe* exiſted only *in the firſt divine idea yet* '*unexpanded, as if involved* in darkneſs, imperceptible, unde-

'finable, undiſcoverable *by reaſon, and* undiſcovered *by re-*
'*velation,* as if it were wholly immerſed in ſleep:

6 'Then the *ſole* ſelf-exiſting power, himſelf undiſ-
'cerned, but making this world diſcernible, with five ele-
'ments and other principles *of nature,* appeared with un-
'diminiſhed glory, *expanding his idea, or* diſpelling the
'gloom.

7 'HE, whom the mind alone can perceive, whoſe eſ-
'ſence eludes the external organs, who has no viſible parts,
'who exiſts from eternity, even HE, the ſoul of all beings,
'whom no being can comprehend, ſhone forth in perſon.

8 'HE, having willed to produce various beings from
'his own divine ſubſtance, firſt with a thought created the
'waters, and placed in them a productive ſeed:

9 'That *ſeed* became an egg bright as gold, blazing
'like the luminary with a thouſand beams; and in that egg
'he was born himſelf, *in the form of* BRAHMA', the great
'forefather of all ſpirits.

10 'The waters are called *nárá,* becauſe they were the
'production of NARA, *or the ſpirit of* GOD; and, ſince they
'were his firſt *ayana,* or *place of motion,* he thence is named
'NA'RA'YANA, or *moving on the waters.*

11 'From THAT WHICH IS, the firſt cauſe, not the ob-
'ject of ſenſe, exiſting *every where in ſubſtance,* not exiſt-
'ing *to our perception,* without beginning or end, was pro-
'duced the divine male, famed in all worlds under the ap-
'pellation of BRAHMA'.

12 'In that egg the great power ſat inactive a whole
'year *of the Creator,* at the cloſe of which by his thought alone
'he cauſed the egg to divide itſelf;

13 ‘ And from its two diviſions he framed the heaven ‘ *above* and the earth *beneath*: in the midſt *he placed* the ſub- ‘ til ether, the eight regions, and the permanent receptacle ‘ of waters.

14 ‘ From the ſupreme ſoul he drew forth Mind, ex- ‘ iſting ſubſtantially though unperceived by ſenſe, immateri- ‘ al; and, *before mind, or the reaſoning power, he produced* ‘ conſciouſneſs, the internal monitor, the ruler;

15 ‘ And, *before them both*, he produced the great *prin- ‘ ciple of the ſoul, or firſt expanſion of the divine idea;* and all ‘ vital forms endued with the three qualities of *goodneſs, paſ- ‘ ſion*, and *darkneſs;* and the *five* perceptions of ſenſe, and ‘ the five organs of ſenſation.

16 ‘ *Thus*, having at once pervaded, with emanations ‘ from the Supreme Spirit, the minuteſt portions of ſix prin- ‘ ciples immenſely operative, *conſciouſneſs and the five percep- ‘ tions*, He framed all creatures;

17 ‘ And ſince the minuteſt particles of viſible na- ‘ ture have a dependence on thoſe *ſix* emanations from God, ‘ the wiſe have accordingly given the name of *ſárira*, or *de- ‘ pending on ſix, that is, the ten organs on conſciouſneſs, and the ‘ five elements on as many perceptions*, to His *image or* ap- ‘ pearance in viſible nature:

18 ‘ Thence proceed the great elements, endued with ‘ peculiar powers, and Mind with operations infinitely ſub- ‘ til, the unperiſhable cauſe of all apparent forms.

19 ‘ This *univerſe*, therefore, is compacted from the ‘ minute portions of thoſe ſeven divine and active princi- ‘ ples, *the great Soul, or firſt emanation, conſciouſneſs, and five ‘ perceptions; a* mutable *univerſe* from immutable *ideas*.

20 ‘ Among them each ſucceeding element acquires ‘ the quality of the preceding; and, in as many degrees as ‘ each of them is advanced, with ſo many properties is it ‘ ſaid to be endued.

21 ‘ He too firſt aſſigned to all creatures diſtinct names, ‘ diſtinct acts, and diſtinct occupations; as they had been ‘ revealed in the pre-exiſting *Véda:*

22 ‘ He, the ſupreme ruler, created an aſſemblage of ‘ inferior Deities, with divine attributes and pure ſouls; and ‘ a number of Genii exquiſitely delicate; and he *preſcribed* ‘ the ſacrifice ordained from the beginning.

23 ‘ From fire, from air, and from the ſun he milked ‘ out, *as it were*, the three primordial *Védas*, named *Rĭch*, *Ya-* ‘ *juſh*, and *Sáman*, for the due performance of the ſacrifice.

24 ‘ He gave being to time and the diviſions of time, ‘ to the ſtars alſo, and to the planets, to rivers, oceans, and ‘ mountains, to level plains, and uneven valleys,

25 ‘ To devotion, ſpeech, complacency, deſire, and ‘ wrath, and to the creation, which ſhall preſently be men- ‘ tioned; for He willed the exiſtence of all thoſe created ‘ things.

26 ‘ For the ſake of diſtinguiſhing actions, He made ‘ a total difference between right and wrong, and enured ‘ theſe ſentient creatures to pleaſure and pain, *cold and heat*, ‘ and other oppoſite pairs.

27 ‘ With very minute transformable portions, cal- ‘ led *mátrás*, of the five elements, all this perceptible world ‘ was compoſed in fit order;

28 ‘ And in whatever occupation the ſupreme Lord ‘ firſt employed any vital ſoul, to that occupation the ſame

'soul attaches itself spontaneously, when it receives a new 'body again and again:

29 'Whatever quality, noxious or innocent, harsh or 'mild, unjust or just, false or true, He conferred on any be'ing at its creation, the same quality enters it of course *on 'its future births;*

30 'As the *six* seasons of the year attain respectively 'their peculiar marks in due time and of their own ac'cord, even so the several acts of each embodied spirit *at'tend it naturally.*

31 'That the human race might be multiplied, he 'caused the *Bráhmen*, the *Cshatriya*, the *Vaisya*, and the *Sú'dra* (so named from the *scripture*, *protection*, *wealth*, and *la'bour*) to proceed from his mouth, his arm, his thigh, and 'his foot.

32 'Having divided his own substance, the mighty 'power became half male, half female, *or nature active and 'passive;* and from that female he produced VIRA'J:

33 'Know Me, O most excellent of *Bráhmens*, to be 'that person, whom the male *power* VIRA'J, having per'formed austere devotion, produced by himself; Me, the '*secondary* framer of all this *visible world.*

34 'It was I, who, desirous of giving birth to a race 'of men, performed very difficult religious duties, and first 'produced ten Lords of created beings, eminent in holi'ness,

35 'MARI'CHI, ATRI, ANGIRAS, PULASTYA, PULAHA, 'CRATU, PRACHE'TAS, or DACSHA, VASISHT'HA, BHRĬGU, 'and NA'RADA:

36 'They, abundant in glory, produced seven other

'*Menus*, together with deities, and the manſions of deities, 'and *Maharſhis*, or great Sages, unlimited in power;

37 'Benevolent genii, and fierce giants, blood-thirſty 'ſavages, heavenly quiriſters, nymphs and demons, huge ſer-'pents and ſnakes of ſmaller ſize, birds of mighty wing, and 'ſeparate companies of *Pitrīs*, or progenitors of mankind;

38 'Lightnings and thunder-bolts, clouds and co-'loured bows of INDRA, falling meteors, earth-rending 'vapours, comets, and luminaries of various degrees;

39 'Horſe-faced ſylvans, apes, fiſh, and a variety of 'birds, tame cattle, deer, men, and ravenous beaſts with two 'rows of teeth;

40 'Small and large reptiles, moths, lice, fleas, and 'common flies, with every biting gnat, and immoveable 'ſubſtances of diſtinct ſorts.

41 'Thus was this whole aſſemblage of ſtationary and 'moveable bodies framed by thoſe high-minded beings, 'through the force of their own devotion, and at my 'command, with ſeparate actions allotted to each.

42 'Whatever act is ordained for each of thoſe crea-'tures here below, *that* I will now declare to you, toge-'ther with their order in reſpect of birth.

43 'Cattle and deer, and wild beaſts with two rows 'of teeth, giants, and blood-thirſty ſavages, and the race of 'men, are born from a ſecundine:

44 'Birds are hatched from eggs; *ſo are* ſnakes, cro-'codiles, fiſh *without ſhells*, and tortoiſes, with other ani-'mal kinds, terreſtrial, *as chameleons*, and aquatick, *as ſhell-'fiſh:*

45 'From hot moiſture are born biting gnats, lice,

'fleas, and common flies; theſe, and whatever is of the 'ſame claſs, are produced by heat.

46 'All vegetables, propagated by ſeed or by ſlips, 'grow from ſhoots: ſome herbs, abounding in flowers and 'fruit, periſh when their fruit is mature;

47 'Other plants, called lords of the foreſt, have 'no flowers, but produce fruit; and, whether they have 'flowers alſo, or fruit only, *large woody plants* of both ſorts 'are named trees.

48 'There are ſhrubs with many ſtalks from the 'root upwards, and reeds with ſingle roots but united ſtems, 'all of different kinds, and graſſes, and *vines or* climbers, 'and creepers, which ſpring from a ſeed or from a ſlip.

49 'Theſe *animals and vegetables*, encircled with mul'tiform darkneſs, by reaſon of paſt actions, have internal 'conſcience, and are ſenſible of pleaſure and pain.

50 'All tranſmigrations, recorded *in ſacred books*, 'from the ſtate of BRAHMA' to that of plants, happen con'tinually in this tremendous world of beings; a world '*always* tending to decay.

51 'HE, whoſe powers are incomprehenſible, having 'thus created both me and this univerſe, was again abſorbed 'in the ſupreme Spirit, changing *the* time *of energy* for *the* 'time *of repoſe*.

52 'When that power awakes, *(for, though ſlumber be* '*not predicable of the ſole eternal Mind, infinitely wiſe and infi*'*nitely benevolent, yet it is predicated of* BRAHMA' *figuratively, as* '*a general property of life)* then has this world its full expan'ſion; but, when he ſlumbers with a tranquil ſpirit, then the 'whole ſyſtem fades away;

53 ‘ For, while he repoſes, *as it were*, in calm ſleep, ‘ embodied ſpirits, endued with principles of action, de- ‘ part from their ſeveral acts, and the mind itſelf becomes ‘ inert;

54 ‘ And, when they once are abſorbed in that ſu- ‘ preme eſſence, then the divine ſoul of all beings withdraws ‘ his energy, and placidly ſlumbers;

55 ‘ Then too this vital ſoul *of created bodies*, with all ‘ the organs of ſenſe and of action, remains long immerſed ‘ in *the firſt idea or in* darkneſs, and performs not its natural ‘ functions, but migrates from its corporeal frame:

56 ‘ When, being *again* compoſed of minute elemen- ‘ tary principles, it enters at once into vegetable or animal ‘ ſeed, it then aſſumes a *new* form.

57 ‘ Thus that immutable power, by waking and ‘ repoſing alternately, revivifies and deſtroys in eternal ‘ ſucceſſion this whole aſſemblage of locomotive and im- ‘ moveable creatures.

58 ‘ He, having enacted this code of laws, himſelf taught ‘ it fully to me in the beginning: afterwards I taught it ‘ Marí́chi and the *nine* other holy ſages.

59 ‘ This *my ſon* Bhrí́gu will repeat the divine code ‘ to you without omiſſion; for that ſage learned from me ‘ to recite the whole of it.’

60 Bhrí́gu, great and wiſe, having thus been ap- pointed by Menu to promulge his laws, addreſſed all the *Ríſhis* with an affectionate mind, ſaying: ‘ Hear!

61 ‘ From this Menu, named Swa'yambhuva, or *Sprung* ‘ *from the ſelf-exiſting*, came ſix deſcendants, other Menus, ‘ *or perfectly underſtanding the ſcripture*, each giving birth to

‘ a race of his own, all exalted in dignity, eminent in pow-
‘ er;

62 ‘ SWA´RO´CHISHA, AUTTAMI, TA´MASA, RAIVATA like-
‘ wiſe and CHA´CSHUSHA, beaming with glory, and VAIVAS-
‘ WATA, child of the ſun.

63 ‘ The ſeven MENUS, (or *thoſe firſt created, who are to*
‘ *be followed by ſeven more)* of whom SWA´YAMBHUVA is the
‘ chief, have produced and ſupported this world of moving
‘ and ſtationary beings, each in his own *Antara*, or *the pe-*
‘ *riod of his reign.*

64 ‘ Eighteen *niméſhas*, or *twinklings of an eye*, are one
‘ *cáſht’há*; thirty *cáſht’hás*, one *calá;* thirty *calás*, one *muhúrta:*
‘ and juſt ſo many *muhúrtas* let mankind conſider as the dur-
‘ ation of their day and night.

65 ‘ The ſun cauſes the diſtribution of day and night
‘ both divine and human; night being *intended* for the re-
‘ poſe of *various* beings, and day for their exertion.

66 ‘ A month *of mortals* is a day and a night of the
‘ *Pitris*, or *patriarchs inhabiting the moon*; and the diviſion
‘ *of a month* being into equal halves, the half beginning from
‘ the full moon is their day for actions, and that begin-
‘ ning from the new moon is their night for ſlumber:

67 ‘ A year *of mortals* is a day and a night of the
‘ Gods, or *regents of the univerſe ſeated round the north pole;*
‘ and again their diviſion is this: their day is the northern,
‘ and their night the ſouthern, courſe of the ſun.

68 ‘ Learn now the duration of a day and a night of
‘ BRAHMA´, and of the ſeveral ages, which ſhall be men-
‘ tioned in order ſuccinctly.

69 ‘ Sages have given the name of *Crĭta* to an age

'containing four thousand years of the Gods; the twilight 'preceding it consists of as many hundreds, and the twilight 'following it, of the same number:

70 'In the other three *ages*, with their twilights pre- 'ceding and following, are thousands and hundreds dimin- 'ished by one.

71 'The divine years, in the four *human* ages just enu- 'merated, being added together, their sum, *or* twelve thou- 'sand, is called the age of the Gods;

72 'And, by reckoning a thousand such divine ages, 'a day of BRAHMÁ may be known: his night also has an 'equal duration:

73 'Those persons best know the divisions of days 'and nights, who understand, that the day of BRAHMÁ, 'which endures to the end of a thousand such ages, gives 'rise to virtuous exertions; and that his night endures as 'long as his day.

74 'At the close of his night, having long reposed, he 'awakes, and, awaking, exerts intellect, *or reproduces the* '*great principle of animation*, whose property it is to exist 'unperceived by sense:

75 'Intellect, called into action by his will to 'create worlds, performs *again* the work of creation; and 'thence *first* emerges the subtil ether, to which philosophers 'ascribe the quality of *conveying* sound;

76 'From ether, effecting a transmutation in form, 'springs the pure and potent air, a vehicle of all scents; and 'air is held endued with the quality of touch:

77 'Then from air, operating a change, rises light *or* '*fire*, making objects visible, dispelling gloom, spreading

'bright rays; *and* it is declared to have the quality of figure;

78 'But from light, a change being effected, comes 'water with the quality of tafte; and from water *is depo-* '*fited* earth with the quality of fmell: fuch were they 'created in the beginning.

79 'The beforementioned age of the Gods, or twelve 'thoufand *of their* years, being multiplied by feventy-one, '*conftitutes what* is here named a *Menwantara, or the reign of* '*a* MENU.

80 'There are numberlefs *Menwantaras;* creations al- 'fo and deftructions of worlds, *innumerable:* the Being fu- 'premely exalted performs all this, *with as much eafe* as if in 'fport, again and again *for the fake of conferring happinefs.*

81 'In the *Crĭta* age *the Genius of* truth and right, *in* '*the form of a Bull,* ftands firm on his four feet; nor does 'any advantage accrue to men from iniquity;

82 'But in the following ages, by reafon of unjuft 'gains, he is deprived fucceffively of one foot; and even 'juft emoluments, through the prevalence of theft, falfehood, 'and fraud, are *gradually* diminifhed by a fourth part.

83 'Men, free from difeafe, attain all forts of profpe- 'rity and live four hundred years, in the *Crĭta* age; but, in 'the *Trétà* and the fucceeding ages, their life is leffened gra- 'dually by one quarter.

84 'The life of mortals, which is mentioned in the '*Véda,* the rewards of good works, and the powers of em- 'bodied fpirits, are fruits proportioned among men to the 'order of the *four* ages.

85 'Some duties are performed by *good* men in the '*Crĭta* age; others, in the *Trétà;* fome, in the *Dwápara;*

'others in the *Cali;* in proportion as thoſe ages decreaſe in 'length.

86 'In the *Crita* the prevailing virtue is declared to 'be devotion; in the *Trétà,* divine knowledge; in the *Dwá-para,* holy ſages call ſacrifice the duty chiefly performed; 'in the *Cali,* liberality alone.

87 'For the ſake of preſerving this univerſe, the Be-ing ſupremely glorious allotted ſeparate duties to thoſe, 'who ſprang reſpectively from his mouth, his arm, his 'thigh, and his foot.

88 'To *Bráhmens* he aſſigned the duties of reading 'the *Véda,* of teaching it, of ſacrificing, of aſſiſting others to 'ſacrifice, of giving alms, *if they be rich,* and, *if indigent,* of 'receiving gifts:

89 'To defend the people, to give alms, to ſacri-'fice, to read the *Véda,* to ſhun the allurements of ſenſual 'gratification, are in few words the duties of a *Cſhatriya:*

90 'To keep herds of cattle, to beſtow largeſſes, to 'ſacrifice, to read the ſcripture, to carry on trade, to lend 'at intereſt, and to cultivate land, are preſcribed *or permit-'ted* to a *Vaiſya:*

91 'One principal duty the ſupreme ruler aſſigned to 'a *Súdra;* namely, to ſerve the beforementioned claſſes, 'without depreciating their worth.

92 'Man is declared purer above the navel; but the 'ſelf-exiſting power declared the pureſt part of him to be 'the mouth:

93 'Since the *Bráhmen* ſprang from the moſt excellent 'part, ſince he was the firſt born, and ſince he poſſeſſes the '*Véda,* He is by right the chief of this whole creation.

94 ‘ Him the Being, who exiſts of himſelf, produced ‘ in the beginning from his own mouth; that, having per- ‘ formed holy rites, he might preſent clarified butter to the ‘ Gods, and cakes of rice to the progenitors of mankind, ‘ for the preſervation of this world:

95 ‘ What created being then can ſurpaſs Him, with ‘ whoſe mouth the Gods of the firmament continually feaſt ‘ on clarified butter, and the manes of anceſtors, on hallow- ‘ ed cakes?

96 ‘ Of created things the moſt excellent are thoſe ‘ which are animated; of the animated, thoſe which ſubſiſt ‘ by intelligence; of the intelligent, mankind; and of men, ‘ the ſacerdotal claſs;

97 ‘ Of prieſts, thoſe eminent in learning; of the learn- ‘ ed, thoſe who know their duty; of thoſe who know it, ‘ ſuch as perform it virtuouſly; and of the virtuous, thoſe ‘ who ſeek beatitude from a perfect acquaintance with ſcrip- ‘ tural doctrine.

98 ‘ The very birth of *Bráhmens* is a conſtant incarna- ‘ tion of DHERMA, *God of Juſtice;* for the *Bráhmen* is born ‘ to promote juſtice, and to procure ultimate happineſs.

99 ‘ When a *Bráhmen* ſprings to light, he is born ‘ above the world, the chief of all creatures, aſſigned to ‘ guard the treaſury of duties religious and civil.

100 ‘ Whatever exiſts in the univerſe, is all in effect, ‘ *though not in form,* the wealth of the *Bráhmen;* ſince the ‘ *Bráhmen* is entitled to it all by his primogeniture and emi- ‘ nence of birth:

101 ‘ The *Bráhmen* eats but his own food; wears but ‘ his own apparel; and beſtows but his own in alms:

'through the benevolence of the *Bráhmen*, indeed, other
'mortals enjoy life.

102 'To declare the ſacerdotal duties, and thoſe of
'the other claſſes in due order, the ſage MENU, ſprung
'from the ſelf-exiſting, promulged this code of laws;

103 'A code, which muſt be ſtudied with extreme
'care by every learned *Bráhmen*, and fully explained to his
'diſciples, but *muſt be taught* by no other man *of an infe-*
'*rior claſs*.

104 'The *Bráhmen*, who ſtudies this book, having per-
'formed ſacred rites, is perpetually free from offence in
'thought, in word, and in deed;

105 'He confers purity on his living family, on his
'anceſtors, and on his deſcendants, as far as the ſeventh
'perſon; and He alone deſerves to poſſeſs this whole earth.

106 'This moſt excellent code produces every thing
'auſpicious; this code increaſes underſtanding; this code
'procures fame and long life; this code leads to ſupreme
'bliſs.

107 'In this book appears the ſyſtem of law in its full
'extent, with the good and bad properties of human actions,
'and the immemorial cuſtoms of the four claſſes.

108 'Immemorial cuſtom is tranſcendent law, approv-
'ed in the ſacred ſcripture, and in the codes of divine legiſ-
'lators: let every man, therefore, of the three principal
'claſſes, who has a due reverence for the *ſupreme* ſpirit
'*which dwells in him*, diligently and conſtantly obſerve im-
'memorial cuſtom:

109 'A man of the prieſtly, military, or commercial
'claſs, who deviates from immemorial uſage, taſtes not the

'fruit of the *Véda*; but, by an exact obſervance of it, he
'gathers that fruit in perfection.

110 'Thus have holy ſages, well knowing that law is
'grounded on immemorial cuſtom, embraced, as the root
'of all piety, good uſages long eſtabliſhed.

111 'THE creation of this univerſe; the forms of inſti-
'tution and education, with the obſervances and behaviour
'of a ſtudent in theology; the beſt rules for the ceremony
'on his return from the manſion of his preceptor;

112 'The law of marriage in general, and of nuptials in
'different forms; the regulations for the great ſacraments, and
'the manner, primevally ſettled, of performing obſequies;

113 The modes of gaining ſubſiſtence, and the rules
'to be obſerved by the maſter of a family; the allowance
'and prohibition of diet, with the purification of men and
'utenſils;

114 'Laws concerning women; the devotion of her-
'mits, and of anchorets wholly intent on final beatitude, the
'whole duty of a king, and the judicial deciſion of con-
'troverſies,

115 'With the law of evidence and examination; laws
'concerning huſband and wife, canons of inheritance; the
'prohibition of gaming, and the puniſhments of criminals;

116 'Rules ordained for the mercantile and ſervile
'claſſes, with the origin of thoſe, that are mixed; the
'duties and rights of all the claſſes in a time of diſtreſs for
'ſubſiſtence; and the penances for expiating ſins;

117 'The ſeveral tranſmigrations in this univerſe, cauſ-
'ed by offences of three kinds, with the ultimate bliſs
'attending good actions, on the full trial of vice and virtue;

118 ' All thefe titles of law, promulgated by MENU, ' and *occafionally* the cuftoms of different countries, different ' tribes, and different families, with rules concerning here- ' ticks and companies of traders, are difcuffed in this code.

119 ' Even as MENU at my requeft formerly revealed ' this divine *Sáftra,* hear it now from me without any di- ' minution or addition.

CHAPTER THE SECOND.

ON EDUCATION; OR ON THE SACERDOTAL CLASS, AND THE FIRST ORDER.

1 'KNOW that ſyſtem of duties, which is revered by ſuch as are learned in the *Védas*, and impreſſed, ' *as the means of attaining beatitude,* on the hearts of the juſt, ' who are ever exempt from hatred and inordinate affection.

2 ' Self-love is no laudable motive, yet an exemption ' from ſelf-love is not *to be found* in this world: on ſelf-love ' is grounded the ſtudy of ſcripture, and the practice of ac- ' tions recommended in it.

3 ' Eager deſire *to act* has its root in expectation of ' ſome advantage; and with ſuch expectation are ſacrifices ' performed: the rules of religious auſterity and abſtinence ' from ſin are all known to ariſe from hope of remuneration.

4 ' Not a ſingle act here below appears ever to be done ' by a man free from ſelf-love: whatever he performs, it is ' wrought from his deſire of a reward.

5 ' He, indeed, who ſhould perſiſt in *diſcharging* theſe ' duties without any view to their fruit, would attain here- ' after the ſtate of the immortals, and, even in this life, would

'enjoy all the virtuous gratifications, that his fancy could 'fuggeft.

6 'The roots of law are the whole *Véda*, the ordinan-'ces and moral practices of fuch as perfectly underftand it, 'the immemorial cuftoms of good men, and, *in cafes quite* '*indifferent*, felf-fatisfaction.

7 'Whatever law has been ordained for any perfon by 'MENU, that law is fully declared in the *Véda:* for He was 'perfect in divine knowledge:

8 'A man of true learning, who has viewed this com-'plete fyftem with the eye of facred wifdom, cannot fail to 'perform all thofe duties, which are ordained on the autho-'rity of the *Véda.*

9 'No doubt, that man, who fhall follow the rules 'prefcribed in the *Sruti* and in the *Smriti*, will acquire fame 'in this life, and, in the next, inexpreffible happinefs:

10 'By *Sruti*, or *what was heard from above*, is meant 'the *Véda;* and by *Smriti*, or *what was remembered from the* '*beginning*, the body of law: thofe two muft not be oppugn-'ed by heterodox arguments; fince from thofe two pro-'ceeds the whole fyftem of duties.

11 'Whatever man of the three higheft claffes, having 'addicted himfelf to heretical books, fhall treat with con-'tempt thofe two roots of law, he muft be driven, as an 'atheift and a fcorner of revelation, from the company of 'the virtuous.

12 'The fcripture, the codes of law, approved ufage, 'and, *in all indifferent cafes*, felf-fatisfaction, the wife have 'openly declared to be the quadruple defcription of the ju-'ridical fyftem.

13 ‘ A knowledge of right is a ſufficient incentive for ‘ men unattached to wealth or to ſenſuality; and to thoſe ‘ who ſeek a knowledge of right, the ſupreme authority is ‘ divine revelation;

14 ‘ But, when there are two ſacred texts *apparently inconſiſtent*, both are held to be law; for both are pronounced by the wiſe to be valid and reconcileable;

15 ‘ Thus in the *Véda* are theſe texts: “let the ſacrifice be when the ſun has riſen,” and, “before it has riſen,” ‘ and, “when neither ſun nor ſtars can be ſeen:” the ſacrifice, ‘ therefore, may be performed at any or all of thoſe times.

16 ‘ He, whoſe life is regulated by holy texts, from his ‘ conception even to his funeral pile, has a decided right ‘ to ſtudy this code; but no other man whatſoever.

17 ‘ BETWEEN the two divine rivers *Saraſwatí* and ‘ *Dhrĭſhadwatí* lies the tract of land, which the ſages have ‘ named *Brahmáverta*, becauſe it was frequented by Gods:

18 ‘ The cuſtom, preſerved by immemorial tradition ‘ in that country, among the four *pure* claſſes, and among ‘ thoſe which are mixed, is called approved uſage.

19 ‘ *Curucſhétra*, *Matſya*, *Panchála*, or *Cányacubja*, and ‘ *Súraſéna*, or *Mat'hurà*, form the region, called *Brahmarſhi*, ‘ diſtinguiſhed from *Brahmáverta*:

20 ‘ From a *Bráhmen*, who was born in that country, ‘ let all men on earth learn their ſeveral uſages.

21 ‘ That country, which lies between *Himawat* and ‘ *Vindhya*, to the eaſt of *Vinaśana*, and to the weſt of *Prayága*, ‘ is celebrated by the title of *Medhya-déſa*, or *the central region*.

22 ‘ As far as the eaſtern, and as far as the weſtern, ‘ oceans between the two mountains juſt mentioned, lies the

'tract, which the wise have named *Ariáverta*, or *inhabited*
'*by respectable men.*

23 'That land, on which the black antelope naturally
'grazes, is held fit for the performance of sacrifices; but
'the land of *Mléch'has*, or *those who speak barbarously*, differs
'widely from it.

24 'Let the three first classes invariably dwell in those
'beforementioned countries; but a *Súdra*, distressed for
'subsistence, may sojourn wherever he chuses.

25 'Thus has the origin of law been succinctly declar-
'ed to you, together with the formation of this universe:
'now learn the laws of the several classes.

26 'WITH auspicious acts prescribed by the *Véda*, must
'ceremonies on conception and so forth be duly performed,
'which purify the bodies of the three classes in this life,
'and *qualify them* for the next.

27 'By oblations to fire during the mother's pregnan-
'cy, by holy rites on the birth of the child, by the tonsure
'of his head with a lock of hair left on it, by the ligation
'of the sacrificial cord, are the seminal and uterine taints of
'the three classes wholly removed:

28 'By studying the *Véda*, by religious observances, by
'oblations to fire, by the ceremony of *Traividia*, by offering
'to the Gods and Manes, by the procreation of children,
'by the five great sacraments, and by solemn sacrifices, this
'human body is rendered fit for a divine state.

29 'Before the section of the navel string a ceremony
'is ordained on the birth of a male: he must be made,
'while sacred texts are pronounced, to taste a little honey
'and clarified butter from a golden spoon.

30 'Let the father *perform or, if abſent,* cauſe to be 'performed, on the tenth or twelfth day *after the birth,* the 'ceremony of giving a name; or on ſome fortunate day of 'the moon, at a lucky hour, and under the influence of a 'ſtar with good qualities.

31 'The firſt part of a *Bráhmen's* compound name 'ſhould indicate holineſs; of a *Cſhatriya's,* power; of a *Vaiſ-'ya's,* wealth; and of a *Súdra's,* contempt:

32 'Let the ſecond part of the prieſt's name imply 'proſperity; of the ſoldier's, preſervation; of the merchant's, 'nouriſhment; of the ſervant's, humble attendance.

33 'The names of women ſhould be agreeable, ſoft, 'clear, captivating the fancy, auſpicious, ending in long 'vowels, reſembling words of benediction.

34 'In the fourth month the child ſhould be carried 'out of the houſe *to ſee the ſun:* in the ſixth month, he 'ſhould be fed with rice; or that *may be done,* which, by 'the cuſtom of the family, is thought moſt propitious.

35 'By the command of the *Véda,* the ceremony of 'tonſure ſhould be legally performed by the three *firſt* 'claſſes in the firſt or third year *after birth.*

36 'In the eighth year from the conception of a *Bráhmen,* 'in the eleventh from that of a *Cſhatriya,* and in the twelfth 'from that of a *Vaiſya,* let the father inveſt the child with 'the mark of his claſs:

37 'Should a *Bráhmen,* or *his father for him,* be deſir-'ous of his advancement in ſacred knowledge, a *Cſhatriya* 'of extending his power, *or* a *Vaiſya* of engaging in mercan-'tile buſineſs, the inveſtiture may be made in the fifth, ſixth, 'or eighth years reſpectively.

38 ‘ The ceremony of inveſtiture hallowed by the *gáyatrí*
‘ muſt not be delayed, in the caſe of a prieſt, beyond the
‘ ſixteenth year; nor, in that of a ſoldier, beyond the twenty-
‘ ſecond; nor in that of a merchant, beyond the twenty-fourth.

39 ‘ After that, *all youths of* theſe three claſſes, who
‘ have not been inveſted at the proper time, become *vrátyas*,
‘ or outcaſts, degraded from the *gáyatrí*, and contemned by
‘ the virtuous:

40 ‘ With ſuch impure men, let no *Bráhmen*, even in
‘ diſtreſs for ſubſiſtence, ever form a connexion in law, ei-
‘ ther by the ſtudy of the *Véda* or by affinity.

41 ‘ Let ſtudents in theology wear *for their mantles* the
‘ hides of black antelopes, of common deer, or of goats,
‘ with *lower veſts of* woven *s'ana*, of *cſhumà*, and of wool, in
‘ the direct order of their claſſes.

42 ‘ The girdle of a prieſt muſt be made of *munja*, in
‘ a triple cord, ſmooth and ſoft; that of a warrior muſt be
‘ a bowſtring of *múrvá;* that of a merchant, a triple thread
‘ of *s'ana*.

43 ‘ If the *munja* be not procurable, their zones muſt
‘ be formed *reſpectively* of the graſſes *cuſa*, *aſmántaca*, *valvaja*,
‘ in triple ſtrings with one, three, or five knots, *according to
‘ the family cuſtom*.

44 ‘ The ſacrificial thread of a *Bráhmen* muſt be made
‘ of cotton, ſo as to be put on over his head, in three ſtrings;
‘ that of a *Cſhatriya*, of *s'ana* thread only; that of a *Vais'ya*
‘ of woollen thread..

45 ‘ A prieſt ought by law to carry a ſtaff of *Bilva* or
‘ *Paláſa;* a ſoldier, of *Bata* or *C'hadira;* a merchant of *Vénu*
‘ or *Udumbara:*

46. ‘The ſtaff of a prieſt muſt be of ſuch a length as ‘to reach his hair; that of a ſoldier, to reach his forehead; ‘and that of a merchant, to reach his noſe.

47 ‘Let all the ſtaves be ſtraight, without fracture, of ‘a handſome appearance, not likely to terrify men, with ‘their bark perfect, unhurt by fire.

48 ‘Having taken a legal ſtaff to his liking, and ſtand-‘ing oppoſite to the ſun, let the ſtudent thrice walk round ‘the fire from left to right, and perform according to law ‘the ceremony of aſking food:

49 ‘The moſt excellent of the three claſſes, being girt ‘with the ſacrificial thread, muſt aſk food with the reſpectful ‘word *bhavati*, at the beginning of the phraſe; thoſe of the ‘ſecond claſs, with that word in the middle; and thoſe of ‘the third, with that word at the end.

50 ‘Let him firſt beg food of his mother, or of his ‘ſiſter, or of his mother's whole ſiſter; and then of ſome ‘other female who will not diſgrace him.

51 ‘Having collected as much of the deſired food as he ‘has occaſion for, and having preſented it without guile to ‘his preceptor, let him eat ſome of it, being duly purified, ‘with his face to the eaſt:

52 ‘If he ſeek long life, he ſhould eat with his face to ‘the eaſt; if exalted fame, to the ſouth; if proſperity, to ‘the weſt; if truth *and its reward*, to the north.

53 ‘Let the ſtudent, having performed his ablution, al-‘ways eat his food without diſtraction of mind; and, hav-‘ing eaten, let him *thrice* waſh his mouth completely, ſprink-‘ling with water the *ſix* hollow parts of his head, *or his* ‘*eyes, ears, and noſtrils.*

54 ‘ Let him honour all his food, and eat it without ‘ contempt; when he ſees it, let him rejoice and be calm, ‘ and pray, that he may always obtain it.

55 ‘ Food, eaten conſtantly with reſpect, gives muſcular ‘ force and generative power; but, eaten irreverently, deſ- ‘ troys them both.

56 ‘ He muſt beware of giving any man what he leaves; ‘ and of eating any thing between *morning and evening*: he ‘ muſt alſo beware of eating too much, and of going any ‘ whither with a remnant of his food unſwallowed.

57 ‘ Exceſſive eating is prejudicial to health, to fame, ‘ and to future bliſs in heaven; it is injurious to virtue, and ‘ odious among men: he muſt, for theſe reaſons, by all ‘ means avoid it.

58 ‘ Let a *Bráhmen* at all times perform the ablution ‘ with the pure part of his hand denominated from the *Véda*, ‘ or with the part ſacred to the Lord of creatures, or with ‘ that dedicated to the Gods; but never with the part nam- ‘ ed from the *Pitrĭs*:

59 ‘ The pure part under the root of the thumb is cal- ‘ led *Bráhma*, that at the root of the little finger, *Cáya*; that ‘ at the tips of the fingers, *Daiva*; and the part between the ‘ thumb and index, *Pitrya*.

60 ‘ Let him firſt ſip water thrice; then twice wipe his ‘ mouth; and laſtly touch with water the *ſix before mentioned* ‘ cavities, his breaſt, and his head.

61 ‘ He, who knows the law and ſeeks purity, will ever ‘ perform his ablution with the pure part of his hand, and ‘ with water neither hot nor frothy, ſtanding in a lonely ‘ place, and turning to the eaſt or the north.

62 ‘ A *Bráhmen* is purified by water, that reaches his ‘ boſom; a *Cſhatriya*, by water deſcending to his throat; a ‘ *Vaiſya*, by water barely taken into his mouth; a *Súdra*, ‘ by water touched with the extremity of his lips.

63 ‘ A youth of the three higheſt claſſes is named *upa-* ‘ *víti*, when his right hand is extended *for the cord to paſs* ‘ *over his head and be fixed on his left ſhoulder;* when his left ‘ hand is extended, *that the thread may be placed on his right* ‘ *ſhoulder*, he is called *práchínávíti;* and *nivíti*, when it is ‘ faſtened on his neck.

64 ‘ His girdle, his leathern mantle, his ſtaff, his ſacri- ‘ ficial cord, and his ewer, he muſt throw into the water, ‘ when they are worn out or broken, and receive others hal- ‘ lowed by myſtical texts.

65 ‘ The ceremony of *céſánta*, or *cutting off the hair*, ‘ is ordained for a prieſt in the ſixteenth year from concep- ‘ tion; for a ſoldier, in the twenty-ſecond; for a merchant, two years later than that.

66 ‘ The ſame ceremonies, *except that of the ſacrificial* ‘ *thread*, muſt be duly performed for women at the ſame ‘ age and in the ſame order, that the body may be made ‘ perfect; but without any texts from the *Véda:*

67 ‘ The nuptial ceremony is conſidered as the complete ‘ inſtitution of women, ordained for them in the *Véda*, to- ‘ gether with reverence to their huſbands, dwelling firſt in ‘ their father's family, the buſineſs of the houſe, and atten- ‘ tion to ſacred fire.

68 ‘ Such is the revealed law of inſtitution for the ‘ twice born; an inſtitution, in which their ſecond birth ‘ clearly conſiſts, and which cauſes their advancement in ho-

'linefs: now learn to what duties they muft afterwards ap-
'ply themfelves.

69 'THE venerable preceptor, having girt his pupil
'with the thread, muft firft inftruct him in purification,
'in good cuftoms, in the management of the confecrated
'fire, and in the holy rites of morning, noon, and even-
'ing.

70 'When the ftudent is going to read the *Véda*, he
'muft perform an ablution, as the law ordains, with
'his face to the north; and, having paid fcriptural homage,
'he muft receive inftruction, wearing a clean veft, his mem-
'bers being duly compofed:

71 'At the beginning and end of the lecture, he muft
'always clafp both the feet of his preceptor; and he muft
'read with both his hands clofed: (this is called fcriptural
'homage)

72 'With croffed hands let him clafp the feet of his
'tutor, touching the left foot with his left, and the right
'with his right, hand.

73 'When he is prepared for the lecture, the precep-
'tor, conftantly attentive, muft fay: "hoa! read;" and, at
'the clofe of the leffon, he muft fay: "take reft."

74 'A *Bráhmen*, beginning and ending a lecture on the
'*Véda*, muft always pronounce to himfelf the fyllable *óm;*
'for, unlefs the fyllable *óm* precede, his learning will flip
'away from him; and, unlefs it follow, nothing will be
'long retained.

'75 'If he have fitten on culms of *cus'a* with their
'points toward the eaft, and be purified by *rubbing* that holy
'grafs on both his hands, and be further prepared by three

'suppreſſions of breath, *each equal in time to five ſhort vowels,*
'he then may fitly pronounce *óm.*

76 'BRAHMA' milked out, *as it were*, from the three *Védas* the letter A, the letter U, and the letter M, *which form by their coalition the triliteral monoſyllable*, together with three myſterious words, *bhur*, *bhuvah*, *ſwer*, or *earth*, *ſky*, *heaven*:

77 'From the three *Védas* alſo the lord of creatures, incomprehenſibly exalted, ſucceſſively milked out the three meaſures of that ineffable text, beginning with the word *tad*, and entitled *ſávitrí* or *gáyatrì*.

78 'A prieſt, who ſhall know the *Véda*, and ſhall pronounce to himſelf, both morning and evening, that ſyllable, and that holy text preceded by the three words, ſhall attain the ſanctity which the *Véda* confers;

79 'And a twice born man, who ſhall a thouſand times repeat thoſe three (or *óm*, the *vyáhrĭtis*, and the *gáyatrí*,) apart *from the multitude*, ſhall be releaſed in a month even from a great offence, as a ſnake from his ſlough.

80 'The prieſt, the ſoldier, and the merchant, who ſhall neglect this myſterious text, and fail to perform in due ſeaſon his peculiar acts of piety, ſhall meet with contempt among the virtuous.

81 'The three great immutable words, preceded by the triliteral ſyllable, and *followed by* the *gáyatrí*, which conſiſts of three meaſures, muſt be conſidered as the mouth, or *principal part*, of the *Véda*:

82 'Whoever ſhall repeat, day by day for three years without negligence, that ſacred text, ſhall *hereafter* ap-

'proach the divine eſſence, move as ſreely as air, and aſ-
'ſume an ethereal form.

83 'The triliteral monoſyllable is *an emblem of* the
'Supreme; the ſuppreſſions of breath *with a mind fixed on*
'GOD, are the higheſt devotion; but nothing is more ex-
'alted than the *gáyatrí*: *a declaration of* truth is more ex-
'cellent than ſilence.

84 'All rites ordained in the *Véda*, oblations to fire, and
'ſolemn ſacrifices, paſs away; but that, which paſſes not away,
'is declared to be the ſyllable *óm*, thence called *acſhara;*
'ſince it is a *ſymbol of* GOD, the Lord of created Beings.

85 'The act of repeating his Holy Name is ten times
'better than the appointed ſacrifice; a hundred times bet-
'ter, when it is heard by no man; and a thouſand times
'better, when it is purely mental:

86 'The four domeſtick ſacraments, which are accom-
'panied with the appointed ſacrifice, are not equal, though
'all be united, to a ſixteenth part of the ſacrifice perform-
'ed by a repetition of the *gáyatrí:*

87 'By the ſole repetition of the *gáyatrí* a prieſt may
'indubitably attain beatitude, let him perform, or not per-
'form, any other religious act; if he be *Maitra*, or *a friend*
'*to all creatures*, he is *juſtly* named *Bráhmena*, or *united to the*
'*Great One*.

88 'IN reſtraining the organs, which run wild among
'raviſhing ſenſualities, a wiſe man will apply diligent care,
'like a charioteer in managing reſtive horſes.

89 'Thoſe eleven organs, to which the firſt Sages gave
'names, I will comprehenſively enumerate, as the law con-
'ſiders them, in due order.

90 'The nose is the fifth, after the ears, the skin, the 'eyes, and the tongue; and the organs of speech are reckoned the tenth, after those of excretion and generation, 'and the hands and feet:

91 'Five of them, the ear and the rest in succession, 'learned men have called organs of sense; and the others, 'organs of action:

92 'The heart must be considered as the eleventh; 'which, by its natural property, comprises both sense and 'action; and which being subdued, the two other sets, with 'five in each, are also controlled.

93 'A man, by the attachment of his organs to sensual 'pleasure, incurs certain guilt; but, having wholly subdued 'them, he thence attains heavenly bliss.

94 'Desire is never satisfied with the enjoyment of desired objects; as the fire is not appeased with clarified butter: it only blazes more vehemently.

95 'Whatever man may obtain all those gratifications, 'or whatever man may resign them completely, the resignation of all pleasures is far better than the attainment of 'them.

96 'The organs, being strongly attached to sensual delights, cannot so effectually be restrained by avoiding incentives to pleasure, as by a constant pursuit of divine knowledge.

97 'To a man contaminated by sensuality neither the '*Védas*, nor liberality, nor sacrifices, nor strict observances, 'nor pious austerities, ever procure felicity.

98 'He must be considered as really triumphant over 'his organs, who, on hearing and touching, on seeing and

'tafting and fmelling, *what may pleafe or offend the fenfes,*
'neither greatly rejoices nor greatly repines:

99 'But, when one among all his organs fails, by that
'fingle failure his knowledge of GOD paffes away, as water
'flows through one hole in a leathern bottle.

100 'Having kept all his members *of fenfe and action*
'under control, and obtained alfo command over his
'heart, he will enjoy every advantage, even though he re-
'duce not his body by religious aufterities.

101 'AT the morning twilight, let him ftand repeat-
'ing the *gáyatrí*, until he fee the fun; and, at evening
'twilight, let him repeat it fitting, until the ftars diftinctly
'appear:

102 'He, who ftands repeating it at the morning twi-
'light, removes *all unknown* nocturnal fin; and he, who re-
'peats it fitting at evening twilight, difperfes the taint, that
'has *unknowingly* been contracted in the day;

103 'But he, who ftands not repeating it in the morn-
'ing, and fits not repeating it in the evening, muft be pre-
'cluded, like a *Súdra*, from every facred obfervance of the
'twice born claffes.

104 'Near pure water, with his organs holden under
'control, *and* retiring with circumfpection to fome unfre-
'quented place, let him pronounce the *gáyatrí*, performing
'daily ceremonies.

105 'IN reading the *Védángas*, or *grammar, profody,*
'*mathematicks, and fo forth,* or even fuch parts of the *Véda,*
'as ought conftantly to be read, there is no prohibition on
'particular days; nor in pronouncing the texts appointed
'for oblations to fire:

106 ‘ Of that, which muſt conſtantly be read, and is ‘ therefore, called *Brahmaſatra*, there can be no ſuch prohibi- ‘ tion; and the oblation to fire, according to the *Véda*, pro- ‘ duces good fruit, though accompanied with the text *vaſhat'*, ‘ which *on other occaſions* muſt be intermitted on certain days.

107 ‘ For him, who ſhall perſiſt a whole year in reading ‘ the *Véda*, his organs being kept in ſubjection, and his body ‘ pure, there will always riſe good fruit from his *offerings of* ‘ milk and curds, *of* clarified butter and honey.

108 ‘ Let the twice born youth, who has been girt with ‘ the ſacrificial cord, collect wood for the holy fire, beg food ‘ of his relations, ſleep on a low bed, and perform ſuch of- ‘ fices as may pleaſe his preceptor, until his return to the ‘ houſe of his natural father.

109 ‘ Ten perſons may legally be inſtructed in the *Véda*; ‘ the ſon of a ſpiritual teacher; a boy, who is aſſiduous; ‘ one who can impart other knowledge; one who is juſt; ‘ one who is pure; one who is friendly; one who is power- ‘ ful; one who can beſtow wealth; one who is honeſt; and ‘ one who is related by blood.

110 ‘ Let not a ſenſible teacher tell any *other* what he is ‘ not aſked, nor what he is aſked improperly; but let him, ‘ however intelligent, act in the multitude, as if he were ‘ dumb:

111 ‘ Of the two perſons, him, who illegally aſks, and ‘ him, who illegally anſwers, one will die, or incur odium.

112 ‘ Where virtue, and wealth *ſufficient to ſecure it*, are ‘ not found, or diligent attention *at leaſt* proportioned *to* ‘ *the holineſs of the ſubject*, in that ſoil divine inſtruction muſt ‘ not be ſown: it would periſh, like fine ſeed in barren land.

113 ‘ A teacher of the *Véda* ſhould rather die with his ‘ learning, than ſow it in ſterile ſoil, even though he be in ‘ grievous diſtreſs for ſubſiſtence.

114 ‘ Sacred Learning, having approached a *Bráhmen,* ‘ ſaid to him: “ I am thy precious gem; preſerve me with “ care; deliver me not to a ſcorner; (ſo *preſerved* I ſhall be- “ come ſupremely ſtrong)

115 ‘ But communicate me, as to a vigilant depoſitary “ of thy gem, to that ſtudent, whom thou ſhalt know to be “ pure, to have ſubdued his paſſions, to perform the duties “ of his order.”

116 ‘ He, who ſhall acquire *knowledge of* the *Véda,* with- ‘ out the aſſent of his preceptor, incurs the guilt of ſtealing ‘ the ſcripture, and ſhall ſink to the region of torment.

117 ‘ From whatever teacher a ſtudent has received ‘ inſtruction, either popular, ceremonial, or ſacred, let him ‘ firſt ſalute his inſtructor, when they meet.

118 ‘ A *Bráhmen,* who completely governs his paſſions, ‘ though he know the *gáyatrí* only, is more honourable than ‘ he, who governs not his paſſions, who eats all *ſorts of food,* ‘ and ſells all *ſorts of commodities,* even though he know the ‘ three *Védas.*

119 ‘ When a ſuperiour ſits on a couch or bench, let ‘ not an inferiour ſit on it with him; and, if an inferi- ‘ our be ſitting on a couch, let him riſe to ſalute a ſupe- ‘ riour.

120 ‘ The vital ſpirits of a young man mount upwards ‘ *to depart from him,* when an elder approaches; but, by riſing ‘ and ſalutation, he recovers them.

121 ‘ A youth, who habitually greets and conſtantly re-

'veres the aged, obtains an increaſe of four things; life,
'knowledge, fame, ſtrength.

122 'After the word of ſalutation, a *Bráhmen* muſt addreſs 'an elder, ſaying: "I am ſuch an one;" pronouncing his 'own name.

123 'If any perſons, *through ignorance of the* Sanſcrit *lan-'guage*, underſtand not the import of his name, to them 'ſhould a learned man ſay: "It is I;" and in that manner 'he ſhould addreſs all *claſſes of* women.

124 'In the ſalutation he ſhould pronounce, after his own 'name, the vocative particle *bhós*; for the particle *bhós* is held by 'the wiſe to have the ſame property with names *fully expreſſed*.

125 'A *Bráhmen* ſhould thus be ſaluted in return: "Mayſt thou live long, excellent man!" and, at the end 'of his name, the vowel and preceding conſonant ſhould 'be lengthened, *with an acute accent*, to three ſyllabick mo-'ments, *or ſhort vowels*.

126 'That *Bráhmen*, who knows not the form of re-'turning a ſalutation, muſt not be ſaluted by a man of learn-'ing: as a *Súdra*, even ſo is he.

127 'Let a learned man aſk a prieſt, when he meets 'him, if his devotion proſpers; a warriour, if he is unhurt; 'a merchant, if his wealth is ſecure; and one of the ſervile 'claſs, if he enjoys good health; *uſing reſpectively the words*, 'cus'alam, anámayam, cſhémam, *and* árógyam.

128 'He, who has juſt performed a ſolemn ſacrifice and 'ablution, muſt not be addreſſed by his name, even though 'he be a younger man; but he, who knows the law, ſhould 'accoſt him with the vocative particle, or with *bhavat*, the 'pronoun of reſpect.

129 ‘ To the wife of another, and to any woman not
‘ related by blood, he muſt ſay “ *bhavati*, and amiable ſiſter.”

130 ‘ To his uncles paternal and maternal, to his wife's
‘ father, to performers of the ſacrifice, and to ſpiritual tea-
‘ chers, he muſt ſay: “ I am ſuch an one”—riſing up to ſa-
‘ lute them, even though younger than himſelf.

131 ‘ The ſiſter of his mother, the wife of his maternal
‘ uncle, his own wife's mother, and the ſiſter of his father,
‘ muſt be ſaluted like the wife of his father or preceptor:
‘ they are equal to his father's or his preceptor's wife.

132 ‘ The wife of his brother, if ſhe be of the ſame
‘ claſs, muſt be ſaluted every day; but his paternal and ma-
‘ ternal kinſwomen need only be greeted on his return from
‘ a journey.

133 ‘ With the ſiſter of his father and of his mother,
‘ and with his own elder ſiſter, let him demean himſelf as
‘ with his mother; though his mother be more venerable
‘ than they.

134 ‘ Fellow citizens are equal for ten years; dancers
‘ and ſingers, for five; learned theologians, for leſs than
‘ three; but perſons related by blood, for a ſhort time:
‘ *that is, a greater difference of age deſtroys their equality*.

135 ‘ The ſtudent muſt conſider a *Bráhmen*, though
‘ but ten years old, and a *Cſhatriya*, though aged a hundred
‘ years, as father and ſon; as between thoſe two, the young
‘ *Bráhmen* is *to be reſpected as* the father.

136 ‘ Wealth, kindred, age, moral conduct, and, fifth-
‘ ly, divine knowledge, entitle men to reſpect; but that, which
‘ is laſt mentioned in order, is the moſt reſpectable:

137 ‘ Whatever man of the three *higheſt* claſſes poſſeſſes

'the moſt of thoſe five, both in number and degree, that man 'is entitled to moſt reſpect; even a *Súdra*, if he have entered the tenth decad of his age.

138 'Way muſt be made for a man in a wheeled carriage, or above ninety years old, or afflicted with diſeaſe, 'or carrying a burden; for a woman; for a prieſt juſt returned from the manſion of his preceptor; for a prince, 'and for a bridegroom:

139 'Among all thoſe, if they be met at one time, the 'prieſt juſt returned home and the prince are moſt to be honoured; and of thoſe two, the prieſt juſt returned ſhould 'be treated with more reſpect than the prince.

140 'That prieſt, who girds his pupil with the ſacrificial cord, and afterwards inſtructs him in the whole *Véda*, 'with the law of ſacrifice and the ſacred *Upaniſhads*, holy 'ſages call an *áchárya*:

141 'But he, who, for his livelihood, gives inſtruction 'in a part only of the *Véda*, or in grammar, and other *Védángas*, is called an *upádhyáya*, or ſublecturer.

142 'The father, who performs the ceremonies on 'conception and the like, according to law, and who nouriſhes the child with his firſt rice, has the epithet of *guru*, 'or venerable.

143 'He, who receives a ſtipend for preparing the 'holy fire, for conducting the *páca* and *agniſhtóma*, and for 'performing other ſacrifices, is called in this code the *rĭtwij* of his employer.

144 'He, who truly and faithfully fills both ears with 'the *Véda*, muſt be conſidered as equal to a mother; He muſt 'be revered as a father; Him the pupil muſt never grieve.

145 ‘ A mere *áchárya*, or *a teacher of the* gáyatrí *only*, ‘ ſurpaſſes ten *upádhyáyas;* a father, a hundred ſuch *ácháryas;* ‘ and a mother, a thouſand natural fathers.

146 ‘ Of him, who gives natural birth, and him, who ‘ gives knowledge of the whole *Véda*, the giver of ſacred know- ‘ ledge is the more venerable father; ſince the *ſecond or* ‘ divine birth enſures life to the twice born both in this ‘ world and hereafter eternally.

147 ‘ Let a man conſider that as a mere human birth, ‘ which his parents gave him for their mutual gratification, ‘ and which he receives after lying in the womb;

148 ‘ But that birth, which his principal *áchárya*, who ‘ knows the whole *Véda*, procures for him by *his divine mo-* ‘ *ther* the *Gáyatrí*, is a true birth: that birth is exempt from ‘ age and from death.

149 ‘ Him, who confers on a man the benefit of ſacred ‘ learning, whether it be little or much, let him know to be ‘ here named *guru*, or *venerable ſather*, in conſequence of ‘ that heavenly benefit.

150 ‘ A *Bráhmen*, who is the giver of ſpiritual birth, the ‘ teacher of preſcribed duty, is by right *called* the father of ‘ an old man, though himſelf be a child.

151 ‘ Cavi, or *the learned*, child of Angiras, taught his ‘ paternal uncles and couſins to read the *Véda*, and, excel- ‘ ling them in divine knowledge, ſaid to them “little ſons:”

152 ‘ They, moved with reſentment, aſked the Gods ‘ the meaning of that *expreſſion;* and the Gods, being aſſem- ‘ bled, anſwered them: “The child has addreſſed you “ properly;

153 “ For an unlearned man is in truth a child; and

' he, who teaches him the *Véda,* is his father: holy ſages ' have always ſaid child to an ignorant man, and father to ' a teacher of ſcripture."

154 ' Greatneſs is not conferred by years, not by gray ' hairs, not by wealth, not by powerful kindred: the divine ' ſages have eſtabliſhed this rule: "Whoever has read the " *Védas* and their *Angas,* He among us is great."

155 ' The ſeniority of prieſts is from ſacred learning; ' of warriours, from valour; of merchants, from abundance ' of grain; of the ſervile claſs, only from priority of birth.

156 ' A man is not therefore aged, becauſe his head is ' gray: him, ſurely, the Gods conſidered as aged, who, ' though young in years, has read *and underſtands* the *Véda.*

157 ' As an elephant made of wood, as an antelope ' made of leather, ſuch is an unlearned *Bráhmen:* thoſe three ' have nothing but names.

158 ' As an eunuch is unproductive with women, as a ' cow with a cow is unprolifick, as liberality to a fool is fruit- ' leſs, ſo is a *Bráhmen* uſeleſs, if he read not the holy texts.

159 ' Good inſtruction muſt be given without pain to ' the inſtructed; and ſweet gentle ſpeech muſt be uſed by ' a preceptor, who cheriſhes virtue.

160 ' He, whoſe diſcourſe and heart are pure, and ever ' perfectly guarded, attains all the fruit ariſing from his ' complete courſe of ſtudying the *Véda.*

161 ' Let not a man be querulous, even though in pain; ' let him not injure another in deed or in thought; let him ' not even utter a word, by which his fellow creature may ' ſuffer uneaſineſs; ſince that will obſtruct his own progreſs ' to future beatitude.

162 ' A *Bráhmen* ſhould conſtantly ſhun worldly ho-
' nour, as he would ſhun poiſon; and rather conſtantly ſeek
' diſreſpect, as he would ſeek nectar;

163 ' For though ſcorned, he may ſleep with pleaſure;
' with pleaſure may he awake; with pleaſure may he paſs
' through this life: but the ſcorner utterly periſhes.

164 ' Let the twice-born youth, whoſe ſoul has been
' formed by this regular ſucceſſion of preſcribed acts, collect
' by degrees, while he dwells with his preceptor, the devout
' habits proceeding from the ſtudy of ſcripture.

165 ' With various modes of devotion, and with auſteri-
' ties ordained by the law, muſt the whole *Véda* be read,
' and above all the ſacred *Upaniſhads*, by him, who has re-
' ceived a new birth.

166 ' Let the beſt of the twice born claſſes, intending
' to practiſe devotion, continually repeat the reading of
' ſcripture; ſince a repetition of reading the ſcripture is here
' ſtyled the higheſt devotion of a *Bráhmen:*

167 ' Yes verily; that ſtudent in theology performs the
' higheſt act of devotion *with his whole body* to the extre-
' mities of his nails, even though he *be ſo far ſenſual as to*
' wear a chaplet of ſweet flowers, who to the utmoſt of his
' ability daily reads the *Véda*.

168 ' A twice born man, who, not having ſtudied the
' *Véda*, applies diligent attention to a different *and worldly*
' ſtudy, ſoon falls, even when living, to the condition of a
' *Súdra;* and his deſcendants after him.

169 ' The firſt birth is from a natural mother; the ſe-
' cond, from the ligation of the zone: the third, from the
' due performance of the ſacrifice: ſuch are the births of

' him, who is *ufually called* twice born, according to a text
' of the *Véda*:

170 ' Among them his divine birth is that, which is
' diftinguifhed by the ligation of the zone *and facrificial cord;*
' and in that *birth* the *Gáyatri* is his mother, and the *A'chárya*, his father.

171 ' Sages call the *A'chárya* father from his giving in-
' ftruction in the *Véda*: nor can any holy rite be perform-
' ed by a young man before his inveftiture.

172 ' *Till he be invefted with the figns of his clafs*, he muft
' not pronounce any facred text, except what ought to be uf-
' ed in obfequies to an anceftor; fince he is on a level with
' a *Súdra* before his new birth from the revealed fcripture:

173 ' From him, who has been duly invefted, are re-
' quired both the performance of devout acts, and the ftudy
' of the *Véda* in order, preceded by ftated ceremonies.

174 ' Whatever fort of leathern mantle, facrificial thread,
' and zone, whatever ftaff, and whatever under-apparel are
' ordained, *as before mentioned*, for a youth of each clafs, the
' like muft alfo be ufed in his religious acts.

175 ' Thefe *following* rules muft a *Brahmachárí*, or *ftu-
' dent in theology*, obferve, while he dwells with his precep-
' tor; keeping all his members under control, for the fake
' of increafing his habitual devotion.

176 ' Day by day, having bathed and being purified,
' let him offer frefh water to the gods, the fages, and the
' manes; let him fhew refpect to the images of the deities,
' and bring wood for the oblation to fire.

177 ' Let him abftain from honey, from flefh meat, from
' perfumes, from chaplets of flowers, from fweet vegetable

'juices, from women, from all ſweet ſubſtances turned acid,
'and from injury to animated beings;

178 'From unguents for his limbs, and from black powder for his eyes, from wearing ſandals and carrying an unbrella, from ſenſual deſire, from wrath, from covetouſneſs, from dancing, and from vocal and inſtrumental muſick;

179 'From gaming, from diſputes, from detraction, and from falſehood, from embracing or wantonly looking at women, and from diſſervice to other men.

180 'Let him conſtantly ſleep alone: let him never waſte his own manhood; for he, who voluntarily waſtes his manhood, violates the rule of his order, *and becomes an* avacírní:

181 'A twice born youth, who has involuntarily waſted his manly ſtrength during ſleep, muſt repeat with reverence, having bathed and paid homage to the ſun, this text of ſcripture: "*Again let my ſtrength return to me.*"

182 'Let him carry water-pots, flowers, cowdung, freſh earth, and *cus'a*-graſs, as much as may be uſeful to his preceptor; and let him perform every day the duty of a religious mendicant.

183 'Each day muſt a *Bráhmen* ſtudent receive his food by begging, with due care, from the houſes of perſons renowned for diſcharging their duties, and not deficient in performing the ſacrifices, which the *Véda* ordains.

184 'Let him not beg from the couſins of his preceptor; nor, from his own couſins; nor from other kinſmen by the father's ſide, or by the mother's; but, if other houſes be not acceſſible, let him begin with the laſt of thoſe in order, avoiding the firſt;

185 ‘ Or, if none of thofe *houfes* juft mentioned can be ‘ found, let him go begging through the whole diftrict ‘ round the village, keeping his organs in fubjection, and re- ‘ maining filent: but let him turn away from fuch, as have ‘ committed any deadly fin.

186 ‘ Having brought logs of wood from a diftance, let ‘ him place them in the open air; and with them let him ‘ make an oblation to fire, without remiffnefs, both evening ‘ and morning.

187 ‘ He, who for feven fucceffive days omits the cere- ‘ mony of begging food, and offers not wood to the facred ‘ fire, muft perform the penance of an *avacírnì*, unlefs he be ‘ afflicted with illnefs.

188 ‘ Let the ftudent perfift conftantly in fuch begging, ‘ but let him not eat the food of one perfon only: the fub- ‘ fiftence of a ftudent by begging is held equal to fafting ‘ *in religious merit*.

189 ‘ Yet, when he is afked on a folemn act in honour ‘ of the Gods or the Manes, he may eat at his pleafure the ‘ food of a fingle perfon; obferving, however, the laws of ‘ abftinence and the aufterity of an anchoret: thus the rule of ‘ his order is kept inviolate.

190 ‘ This duty of a mendicant is ordained by the wife ‘ for a *Bráhmen* only; but no fuch act is appointed for a ‘ warriour or for a merchant.

191 ‘ Let the fcholar, when commanded by his precep- ‘ tor, and even when he has received no command, always ‘ exert himfelf in reading, and in all acts ufeful to his ‘ teacher.

192 ‘ Keeping in due fubjection his body, his fpeech, his

' organs of ſenſe, and his heart, let him ſtand, with the palms
' of his hands joined, looking at the face of his preceptor.

193 ' Let him always keep his right arm uncovered, be
' always decently apparelled, and properly compoſed; and,
' when his inſtructor ſays " be ſeated," let him ſit oppoſite
' to his venerable guide.

194 ' In the preſence of his preceptor let him always
' eat leſs, and wear a coarſer mantle with worſe appendages:
' let him riſe before, and go to reſt after, his tutor.

195 ' Let him not anſwer his teacher's orders, or con-
' verſe with him, reclining on a bed; nor ſitting, nor eating,
' nor ſtanding, nor with an averted face:

196 ' But let him both *anſwer and converſe*, if his pre-
' ceptor ſit, ſtanding up; if he ſtand, advancing toward him;
' if he advance, meeting him; if he run, haſtening after
' him;

197 ' If his face be averted, going round to front him,
' *from left to right;* if he be at a little diſtance, approaching
' him; if reclined, bending to him; and, if he ſtand ever ſo
' far off, running toward him.

198 ' When his teacher is nigh, let his couch or his
' bench be always placed low: when his preceptor's eye
' can obſerve him, let him not ſit careleſsly at eaſe.

199 ' Let him never pronounce the mere name of his
' tutor, even in his abſence; nor ever mimick his gait, his
' ſpeech, or his manner.

200 ' In whatever place, either true but cenſorious, or
' falſe and defamatory, diſcourſe is held concerning his teach-
' er, let him there cover his ears, or remove to another place:

201 ' By cenſuring his preceptor, though juſtly, he will

'be born an aſs; by falſely defaming him, a dog; by uſing 'his goods without leave, a ſmall worm; by envying his me- 'rit, a larger inſect or reptile.

202 'He muſt not ſerve his tutor by the intervention of 'another, while himſelf ſtands aloof; nor muſt he attend 'him in a paſſion, nor when a woman is near: from a carri- 'age or raiſed ſeat he muſt deſcend, to ſalute his heavenly 'director.

203 'Let him not ſit with his preceptor to the leeward 'or to the windward of him; nor let him ſay any thing, 'which the venerable man cannot hear.

204 'He may ſit with his teacher in a carriage drawn 'by bulls, horſes, or camels; on a terrace, on a pavement 'of ſtones, or on a mat of woven graſs; on a rock, on a 'wooden bench, or in a boat.

205 'When his tutor's tutor is near, let him demean 'himſelf as if his own were preſent; nor let him, unleſs or- 'dered by his ſpiritual father, proſtrate himſelf *in his preſence* 'before his natural father, or paternal uncle.

206 'This is likewiſe ordained as his conſtant behavi- 'our toward his other inſtructors in ſcience; toward his 'elder paternal kinſmen; toward all, who may reſtrain him 'from ſin, and all, who give him ſalutary advice.

207 'Toward men alſo, who are truly virtuous, let him 'always behave as toward his preceptor; and, in like man- 'ner toward the ſons of his teacher, who are entitled to reſ- 'pect *as older men, and are not ſtudents*; and toward the pa- 'ternal kinſmen of his venerable tutor.

208 'The ſon of his preceptor, whether younger or of 'equal age, or a ſtudent, if he be capable of teaching the

' *Véda*, deferves the fame honour with the preceptor himfelf, ' *when he is prefent* at any facrificial act:

209 ' But he muft not perform for the fon of his teach- ' er the duty of rubbing his limbs, or of bathing him, or of ' eating what he leaves, or of wafhing his feet.

210 ' The wives of his preceptor, if they be of the ' fame clafs, muft receive equal honour with their venerable ' hufband; but, if they be of a different clafs, they muft be ' honoured only by rifing and falutation.

211 ' For no wife of his teacher muft he perform the ' offices of pouring fcented oil on them, of attending them ' while they bathe, of rubbing their legs and arms, or of ' decking their hair;

212 ' Nor muft a young wife of his preceptor be ' greeted even by the ceremony of touching her feet, if he ' have completed his twentieth year, or can diftinguifh vir- ' tue from vice.

213 ' It is the nature of women in this world to caufe ' the feduction of men; for which reafon the wife are ne- ' ver unguarded in the company of females:

214 ' A female, indeed, is able to draw from the right ' path in this life not a fool only, but even a fage, and ' can lead him in fubjection to defire or to wrath.

215 ' Let not a man, therefore, fit in a fequeftered place ' with his neareft female relations: the affemblage of corpo- ' real organs is powerful enough to fnatch wifdom from ' the wife.

216 ' A young ftudent may, as the law directs, make ' proftration at his pleafure on the ground before a young ' wife of his tutor, faying:" I am fuch an one;"

217 ‘ And, on his return from a journey, he muſt once ‘ touch the feet of his preceptor’s *aged* wife, and ſalute her ‘ each day by proſtration, calling to mind the practice ‘ of virtuous men.

218 ‘ As he, who digs deep with a ſpade, comes to a ‘ ſpring of water, ſo the ſtudent, who humbly ſerves his ‘ teacher, attains the knowledge which lies deep in his ‘ teacher’s mind.

219 ‘ WHETHER his head be ſhorn, or his hair long, ‘ or one lock be bound above in a knot, let not the ‘ ſun ever ſet or riſe, while he lies aſleep in the vil- ‘ lage.

220 ‘ If the ſun ſhould riſe or ſet, while he ſleeps ‘ through ſenſual indulgence, and knows it not, he muſt ‘ faſt a whole day repeating the *gáyatrí*:

221 ‘ He, who has been ſurpriſed aſleep by the ſet- ‘ ting or by the riſing ſun, and performs not that penance, ‘ incurs great guilt.

222 ‘ Let him adore GOD both at ſunriſe and at ſun- ‘ ſet, as the law ordains, having made his ablution and ‘ keeping his organs controlled; and, with fixed attention, ‘ let him repeat the text, which he ought to repeat, in a ‘ place free from impurity.

223 ‘ IF a woman or a *Súdra* perform any act lead- ‘ ing to the chief temporal good, let the ſtudent be careful ‘ to emulate it; and he may do whatever gratifies his ‘ heart, unleſs it be forbidden by law:

224 ‘ The chief temporal good is by ſome declared to ‘ conſiſt in virtue and wealth; by ſome, in wealth and ‘ lawful pleaſure; by ſome, in virtue alone; by others, in

'wealth alone; but the chief good here below is an assem-
'blage of all three: this is a sure decision.

225 'A TEACHER of the *Véda* is the image of GOD; a 'natural father, the image of BRAHMA'; a mother, the 'image of the earth; an elder whole brother, the image 'of the soul:

226 'Therefore, a spiritual and a natural father, a mo-'ther, and an elder brother, are not to be treated with dis-'respect, especially by a *Bráhmen*, though the student be 'grievously provoked.

227 'That pain and care, which a mother and father 'undergo in producing and rearing children, cannot be 'compensated in an hundred years.

228 'Let every man constantly do what may please his 'parents, and on all occasions what may please his precep-'tor: when those three are satisfied, his whole course of 'devotion is accomplished.

229 'Due reverence to those three is considered as the 'highest devotion; and without their approbation he must 'perform no other duty.

230 'Since they alone are held equal to the three 'worlds; they alone, to the three principal orders; 'they alone, to the three *Védas;* they alone, to the three 'fires:

231 'The natural father is considered as the *gárhapa-'tya*, or nuptial fire; the mother, as the *dacshina*, or cere-'monial; the spiritual guide, as the *áhavaníya*, or sacrificial: 'this triad of fires is most venerable.

232 'He, who neglects not those three, when he be-'comes a house-keeper, will ultimately obtain dominion over

'the three worlds; and, his body being irradiated like a 'God, he will enjoy ſupreme bliſs in heaven.

233 'By honouring his mother he gains this *terreſtrial* 'world; by honouring his father, the intermediate, or *ethe-* '*rial*; and, by aſſiduous attention to his preceptor, even 'the *celeſtial* world of BRAHMA':

234 'All duties are completely performed by that man, 'by whom thoſe three are completely honoured; but to him, 'by whom they are diſhonoured, all other acts of duty are 'fruitleſs.

235 'As long as thoſe three live, ſo long he muſt perform 'no other duty *for his own ſake*; but, delighting in what may 'conciliate their affections and gratify their wiſhes, he muſt 'from day to day aſſiduouſly wait on them:

236 'Whatever duty he may perform in thought, word, 'or deed, with a view to the next world, without deroga-'tion from his reſpect to them, he muſt declare to them his 'entire performance of it.

237 'By honouring thoſe three, without more, a man 'effectually does whatever ought to be done: this is the 'higheſt duty, appearing before us like DHERMA himſelf, and 'every other act is an *Upadherma*, or ſubordinate duty.

238 'A believer in ſcripture may receive pure know-'ledge even from a *Súdra;* a leſſon of the higheſt virtue, 'even from a *Chandála;* and a woman bright as a gem, 'even from the baſeſt family:

239 'Even from poiſon may nectar be taken; even from 'a child, gentleneſs of ſpeech; even from a foe, prudent 'conduct; and even from an impure ſubſtance, gold.

240 'From every quarter, therefore, muſt be ſelected

'women bright as gems, knowledge, virtue, purity, gentle 'ſpeech, and various liberal arts.

241 'In caſe of neceſſity, a ſtudent is required to learn 'the *Véda* from one who is not a *Bráhmen,* and, as long as 'that inſtruction continues, to honour his inſtructor with ob- 'ſequious aſſiduity;

242 'But a pupil, who ſeeks the incomparable path to 'heaven, ſhould not live to the end of his days in the dwel- 'ling of a preceptor, who is no *Bráhmen,* or who has not 'read all the *Védas* with their *Angas.*

243 'If he anxiouſly deſire to paſs his whole life in the 'houſe of a ſacerdotal teacher, he muſt ſerve him with aſ- 'ſiduous care, till he be releaſed from his mortal frame:

244 'That *Bráhmen,* who has dutifully attended his 'preceptor till the diſſolution of his body, paſſes directly 'to the eternal manſion of God.

245 'Let not a ſtudent, who knows his duty, preſent 'any gift to his preceptor *before his return home*; but when, 'by his tutor's permiſſion, he is going to perform the cere- 'mony on his return, let him give the venerable man ſome 'valuable thing to the beſt of his power;

246 'A field, or gold, a jewel, a cow, or a horſe, an 'umbrella, a pair of ſandals, a ſtool, corn, cloths, or even 'any very excellent vegetable: thus will he gain the affec- 'tionate remembrance of his inſtructor.

247 'The ſtudent for life muſt, if his teacher die, at- 'tend on his virtuous ſon, or his widow, or on one of his 'paternal kinſmen, with the ſame reſpect, which he ſhowed 'to the living:

248 'Should none of thoſe be alive, he muſt occupy

'the ſtation of his preceptor, the ſeat, and the place of re-
'ligious exerciſes; muſt continually pay due attention to the
'fires, which he had conſecrated; and muſt prepare his own
'ſoul for heaven.

249 'The twice born man, who ſhall thus without in-
'termiſſion have paſſed the time of his ſtudentſhip, ſhall aſ-
'cend after death to the moſt exalted of regions, and no
'more again ſpring to birth in this lower world.

CHAPTER THE THIRD.

ON MARRIAGE; OR, ON THE SECOND ORDER.

1 'THE difcipline of a ftudent in the three *Védas* 'may be continued for thirty-fix years, in 'the houfe of his preceptor; or for half that time, or 'for a quarter of it, or until he perfectly comprehend them:

2 'A ftudent, whofe rules have not been violated, may 'affume the order of a married man, after he has read in 'fucceffion a *s'ác'há*, or branch, from each of the three, or 'from two, or from any one of them.

3 'Being juftly applauded for the ftrict performance of 'his duty, and having received from his *natural or fpiritual* 'father the facred gift of the *Véda*, let him fit on an elegant 'bed, decked with a garland of flowers; and let his father 'honour him, before his nuptials, with a prefent of a cow.

4 'Let the twice born man, having obtained the con'fent of his venerable guide, and having performed his ab'lution with ftated ceremonies on his return home, as the law 'directs, efpoufe a wife of the fame clafs with himfelf and 'endued with the marks of excellence.

5 'She, who is not defcended from his *paternal or mater-'nal* anceftors within the fixth degree, and who is not '*known by her family name to be* of the fame primitive ftock

'with his father *or mother*, is eligible by a twice born man
'for nuptials and holy union:

6 'In connecting himſelf with a wife, let him ſtudiouſ-
'ly avoid the ten following families, be they ever ſo great,
'or ever ſo rich in kine, goats, ſheep, gold, and grain:

7 'The family, which has omitted preſcribed acts of
'religion; that, which has produced no male children;
'that, in which the *Véda* has not been read; that, which
'has thick hair on the body; and thoſe, which have been
'ſubject to hemorrhoids, to phthiſis, to dyſpepſia, to epilep-
'ſy, to leproſy, and to elephantiaſis.

8 'Let him not marry a girl with reddiſh hair, nor
'with any deformed limb; nor one troubled with habitual
'ſickneſs; nor one either with no hair or with too much;
'nor one immoderately talkative; nor one with inflamed
'eyes;

9 'Nor one with the name of a conſtellation, of a tree,
'or of a river, of a barbarous nation, or of a mountain, of
'a winged creature, a ſnake, or a ſlave; nor with any
'name raiſing an image of terrour.

10 'Let him chuſe for his wife a girl, whoſe form has
'no defect; who has an agreeable name; who walks *grace-*
'*fully* like a phenicopteros or like a young elephant; whoſe
'hair and teeth are moderate reſpectively in quantity and in
'ſize; whoſe body has exquiſite ſoftneſs.

11 'Her, who has no brother, or whoſe father is not
'well known, let no ſenſible man eſpouſe, through fear leſt,
'*in the former caſe*, her father ſhould take her firſt ſon as his
'own *to perform his obſequies*; or, *in the ſecond caſe*, leſt an illi-
'cit marriage ſhould be contracted.

12 ‘ For the firſt marriage of the twice born claſſes a wo-
‘ man of the ſame claſs is recommended; but for ſuch, as are
‘ impelled by inclination to marry again, women in the di-
‘ rect order of the claſſes are to be preferred:

13 ‘ A *Súdra* woman only muſt be the wife of a *Súdra;*
‘ ſhe and a *Vaiſyà*, of a *Vaiſya;* they two and a *Cſhatriyá*, of a
‘ *Cſhatriya;* thoſe two and a *Bráhmanì*, of a *Bráhmen.*

14 ‘ A woman of the ſervile claſs is not mentioned,
‘ even in the recital of any ancient ſtory, as the firſt wife of
‘ a *Bráhmen* or of a *Cſhatriya*, though in the greateſt difficul-
‘ ty to find a ſuitable match.

15 ‘ Men of the twice born claſſes, who, through weak-
‘ neſs of intellect, irregularly marry women of the loweſt
‘ claſs, very ſoon degrade their families and progeny to the
‘ ſtate of *Súdras*:

16 ‘ According to ATRI and to (GO´TAMA) the ſon of
‘ UTAT'HYA, he, who *thus* marries a woman of the ſervile
‘ claſs, *if he be a prieſt*, is degraded inſtantly; according to
‘ SAUNACA, on the birth of a ſon, *if he be a warriour;* and,
‘ *if he be a merchant*, on the birth of a ſon's ſon, according
‘ to (me) BHRĬGU.

17 ‘ A *Bráhmen*, if he take a *Súdra* to his bed, *as his firſt*
‘ *wife*, ſinks to the regions of torment; if he beget a child by
‘ her, he loſes even his prieſtly rank:

18 ‘ His ſacrifices to the gods, his oblations to the manes,
‘ and his hoſpitable attentions to ſtrangers, muſt be ſup-
‘ plied principally by her; but the gods and manes will not
‘ eat ſuch offerings; nor can heaven be attained by ſuch hoſ-
‘ pitality.

19 ‘ For the crime of him, who *thus illegally* drinks the

'moisture of a *Súdra's* lips, who is tainted by her breath, 'and who even begets a child on her body, the law de- 'clares no expiation.

20 'Now learn compendiously the eight forms of the 'nuptial ceremony used by the four classes, some good and 'some bad in this world and in the next:

21 'The ceremony of BRAHMA', of the *Dévas*, of the '*Rishis*, of the *Prajápatis*, of the *Asuras*, of the *Gandharvas*, 'and of the *Racshasas;* the eighth and basest is that of the '*Pisáchas*.

22 'Which of them is permitted by law to each class, 'and what are the good and bad properties of each ceremo- 'ny, all this I will fully declare to you, together with the 'qualities, good and bad, of the offspring.

23 'Let mankind know, that *the* six *first* in direct or- 'der are *by some held* valid in the case of a priest; the four 'last in that of a warriour; and the same four, except the '*Rácshasa* marriage, in the cases of a merchant and a man 'of the servile class:

24 'Some consider the four first only as approved in 'the case of a priest; one, that of *Racshasas*, as peculiar to 'a soldier; and, that of *Asuras*, to a mercantile and a 'servile man:

25 'But in this code, three of *the* five *last* are held 'legal, and two illegal: the ceremonies of *Pisáchas* and '*Asuras* must never be performed.

26 'For a military man the before mentioned marri- 'ages of *Gandharvas* and *Racshasas*, whether separate, or 'mixed, *as when a girl is made captive by her lover after a* '*victory over her kinsmen*, are permitted by law.

27 ‘ The gift of a daughter, clothed only with a ſin-‘ gle robe, to a man learned in the *Véda*, whom her father ‘ voluntarily invites and reſpectfully receives, is the nup-‘ tial right called *Bráhma*.

28 ‘ The rite, which ſages call *Daiva*, is the gift of a ‘ daughter, whom her father has decked in gay attire, ‘ when the ſacrifice is already begun, to the officiating ‘ prieſt, who performs that act of religion.

29 ‘ When the father gives his daughter away, after ‘ having received from the bridegroom one pair of kine, ‘ or two pairs, for uſes preſcribed by law, that marriage ‘ is termed *´Arſha*.

30 ‘ The nuptial rite called *Prájápatya* is, when the ‘ father gives away his daughter with due honour, ſaying ‘ diſtinctly: “ May both of you perform together your ci-‘ vil and religious duties !”

31 When the bridegroom, having given as much wealth ‘ as he can afford to the father and paternal kinſmen, and ‘ to the damſel herſelf, takes her voluntarily as his bride, ‘ that marriage is named *´Aſura*.

32 ‘ The reciprocal connection of a youth and a dam-‘ ſel, with mutual deſire, is the marriage denominated ‘ *Gándharva*, contracted for the purpoſe of amorous em-‘ braces, and proceeding from ſenſual inclination.

33 ‘ The ſeizure of a maiden by force from her houſe, ‘ while ſhe weeps and calls for aſſiſtance, after her kinſmen ‘ and friends have been ſlain in battle, or wounded, and ‘ their houſes broken open, is the marriage ſtyled *Rácſhaſa*.

34 ‘ When the lover ſecretly embraces the damſel, ‘ either ſleeping or fluſhed with ſtrong liquor, or diſor-

'dered in her intellect, that sinful marriage, called *Paisácha*, is the eighth and the basest.

35 'The gift of daughters in marriage by the sacerdotal class is most approved, when they previously have poured water into the hands of the bridegroom; but the ceremonies of the other classes may be performed according to their several fancies.

36 'Among these nuptial rites, what quality is ascribed by MENU to each, hear now, ye *Bráhmens*, hear it all from me, who fully declare it!

37 'The son of a *Bráhmì*, or wife by the first ceremony, redeems from sin, if he perform virtuous acts, ten ancestors, ten descendants, and himself the twenty-first person.

38 'A son, born of a wife by the *Daiva* nuptials, redeems seven and seven in higher and lower degrees; of a wife by the *Ársha* three and three; of a wife by the *Prájápatya*, six and six.

39 'By four marriages, the *Bráhma* and so forth, in direct order, are born sons illumined by the *Véda*, learned men, beloved by the learned,

40 'Adorned with beauty, and with the quality of goodness, wealthy, famed, amply gratified with lawful enjoyments, performing all duties, and living a hundred years:

41 'But in the other *four* base marriages, which remain, are produced sons acting cruelly, speaking falsely, abhorring the *Véda*, and the duties prescribed in it.

42 'From the blameless nuptial rites of men springs a blameless progeny; from the reprehensible, a reprehensible

'offspring: let mankind, therefore, ſtudiouſly avoid the cul-
'pable forms of marriage.

43 'The ceremony of joining hands is appointed for 'thoſe, who marry women of their own claſs; but, with 'women of a different claſs, the following nuptial ceremo-'nies are to be obſerved:

44 'By a *Cſhatriyà*, on her marriage with a *Bráhmen*, 'an arrow muſt be held in her hand; by a *Vaiſyà* woman, 'with a bridegroom *of the ſacerdotal or military claſs*, a whip; '*and* by a *Súdra* bride, *marrying a prieſt, a ſoldier, or a mer-'chant*, muſt be held the ſkirt of a mantle.

45 'Let the huſband approach his wife in due ſeaſon, '*that is, at the time fit for pregnancy;* let him be conſtantly ſa-'tisfied with her alone; but, except on the forbidden days 'of the moon, he may approach her, being affectionately 'diſpoſed, *even out of due ſeaſon*, with a deſire of conjugal in-'tercourſe.

46 'Sixteen days and nights in each month, with four 'diſtinct days neglected by the virtuous, are called the natu-'ral ſeaſon of women:

47 'Of thoſe ſixteen, the four firſt, the eleventh, and 'the thirteenth, are reprehended: the ten remaining nights 'are approved.

48 'Some ſay, that on the even nights are conceived '[illegible] on the odd nights, daughters: therefore let the man, 'who wiſhes for a ſon, approach his wife in due ſeaſon on 'the even nights;

49 'But a boy is in truth produced by the greater quan-'tity of the male ſtrength; and a girl, by a greater quantity 'of the female; by equality, an hermaphrodite, or a boy and

'a girl; by weakneſs or deficiency, is occaſioned a failure of 'conception.

50 'He, who avoids conjugal embraces on the ſix reprehended nights and on eight others, is equal in chaſtity to a '*Brahmachárì*, in whichever of the *two next* orders he may 'live.

51 'Let no father, who knows the law, receive a gratuity, however ſmall, for giving his daughter in marriage; 'ſince the man, who, through avarice, takes a gratuity *for* '*that purpoſe*, is a ſeller of his offspring.

52 'Whatever male relations, through deluſion of mind, 'take poſſeſſion of a woman's property, be it only her carriages or her clothes, ſuch offenders will ſink to a region of 'torment.

53 'Some ſay, that the bull and cow *given* in the nuptial ceremony of the *Riſhis*, are a bribe to the father; but 'this is untrue: a bribe *indeed*, whether large or ſmall, 'is an actual ſale of *the daughter*.

54 'When money or goods are given to damſels, 'whoſe kinſmen receive them not for their own uſe, it is no 'ſale: it is merely a token of courteſy and affection to the 'brides.

55 'Married women muſt be honoured and adorned 'by their fathers and brethren, by their huſbands, and by 'the brethren of their huſbands, if they ſeek abundant proſperity:

56 'Where females are honoured, there the deities are 'pleaſed; but where they are diſhonoured, there all religious acts become fruitleſs.

57 'Where female relations are made miſerable, the fa-

'mily of him, who makes them ſo, very ſoon wholly per-
'iſhes; but, where they are not unhappy, the family al-
'ways increaſes.

58 'On whatever houſes the women of a family, not
'being duly honoured, pronounce an imprecation, thoſe
'houſes, with all that belong to them, utterly periſh, as if
'deſtroyed by a ſacrifice for the death of an enemy.

59 'Let thoſe women, therefore, be continually ſuppli-
'ed with ornaments, apparel, and food, at feſtivals and at
'jubilees, by men deſirous of wealth.

60 'In whatever family the huſband is contented with
'his wife, and the wife with her huſband, in that houſe
'will fortune be aſſuredly permanent.

61 'Certainly, if the wife be not elegantly attired, ſhe
'will not exhilarate her huſband; and, if her lord want
'hilarity, offspring will not be produced.

62 'A wife being gaily adorned, her whole houſe is
'embelliſhed; but, if ſhe be deſtitute of ornament, all will
'be deprived of decoration.

63 'By culpable marriages, by omiſſion of preſcribed cere-
'monies, by neglect of reading the *Véda*, and by irreverence
'toward a *Bráhmen*, great families are ſunk to a low ſtate:

64 'So they are by practiſing manual arts, by *lending at
'intereſt and other* pecuniary tranſactions, by begetting chil-
'dren on *Súdras* only, by traffick in kine, horſes, and carri-
'ages, by agriculture, and by attendance on a king.

65 'By ſacrificing for ſuch, as have no right to ſacri-
'fice, and by denying a future compenſation for good
'works, great families, being deprived of ſacred knowledge,
'are quickly deſtroyed;

66 ‘ But families, enriched by a knowledge of the *Véda*, though poſſeſſing little temporal wealth, are number-‘ ed among the great, and acquire exalted fame.

67 ‘ Let the houſe-keeper perform domeſtick religious ‘ rites, with the nuptial fire, according to law, and the ce-‘ remonies of the five great ſacraments, and the ſeveral acts, ‘ which muſt day by day be performed.

68 ‘ A houſe-keeeper has five places of ſlaughter, *or* ‘ *where ſmall living creatures may be ſlain,* his kitchen-hearth, ‘ his grind-ſtone, his broom, his peſtle and mortar, his water ‘ pot; by uſing which, he becomes in bondage to ſin:

69 ‘ For the ſake of expiating *offences committed ignorantly* ‘ in thoſe places *mentioned* in order, the five great ſacraments ‘ were appointed by eminent ſages to be performed each day ‘ by ſuch as keep houſe.

70 ‘ Teaching and ſtudying the ſcripture is the ſacra-‘ ment of the *Véda;* offering cakes and water, the ſacrament ‘ of the Manes; an oblation to fire, the ſacrament of the ‘ deities; giving rice or other food to living creatures, the ſa-‘ crament of ſpirits; receiving gueſts with honour, the ſa-‘ ment of men:

71 ‘ Whoever omits not thoſe five great ceremonies, ‘ if he have ability *to perform them,* is untainted by the ‘ ſins of the *five* ſlaughtering places, even though he con-‘ ſtantly reſide at home;

72 ‘ But whoever cheriſhes not five orders of beings, ‘ *namely,* the deities; thoſe, who demand hoſpitality; thoſe, ‘ whom he ought by law to maintain; his departed fore-fa-‘ thers; and himſelf; that man lives not, even though he ‘ breathe.

73 ‘ Some call the five ſacraments *ahuta* and *huta*, *pra-*
‘ *huta*, *bráhmya-huta*, and *práſita* :

74 ‘ *Ahuta*, or unoffered, is divine ſtudy; *huta*, or of-
‘ fered, is the oblation to fire; *prahuta*, or well offered, is
‘ the food given to ſpirits; *bráhmya-huta* is reſpect ſhown
‘ to twiceborn gueſts; and *práſita*, or well eaten, is
‘ the offering of rice or water to the manes of anceſ-
‘ tors.

75 ‘ Let every man in this ſecond order employ him-
‘ ſelf daily in reading the ſcripture, and in performing the
‘ ſacrament of the gods; for, being employed in the ſacra-
‘ ment of deities, he ſupports this whole animal and vegeta-
‘ ble world;

76 ‘ Since his oblation of clarified butter, duly caſt in-
‘ to the flame, aſcends in ſmoke to the ſun; from the ſun
‘ it falls in rain; from rain comes vegetable food; and from
‘ ſuch food animals derive their ſubſiſtence.

77 ‘ As all creatures ſubſiſt by receiving ſupport from
‘ air, thus all orders of men exiſt by receiving ſupport
‘ from houſekeepers;

78 ‘ And, ſince men of the three other orders are each
‘ day nouriſhed by them with divine learning and with food,
‘ a houſekeeper is for this reaſon of the moſt eminent order:

79 ‘ That order, therefore, muſt be conſtantly ſuſtained
‘ with great care by the man, who ſeeks unperiſhable bliſs
‘ in heaven, and in this world pleaſurable ſenſations; an or-
‘ der, which cannot be ſuſtained by men with uncontrolled
‘ organs.

80 ‘ The divine ſages, the manes, the gods, the ſpirits,
‘ and gueſts, pray for benefits to maſters of families; let theſe

‘ honours, therefore, be done to them by the houfekeeper,
‘ who knows his duty:

81 ‘ Let him honour the fages by ftudying the *Véda;*
‘ the gods, by oblations to fire ordained by law; the manes,
‘ by pious obfequies; men, by fupplying them with food;
‘ and fpirits, by gifts to all animated creatures.

82 ‘ Each day let him perform a *fráddha* with boiled
‘ rice and the like, or with water, or with milk, roots, and
‘ fruit; for thus he obtains favour from departed progenitors.

83 ‘ He may entertain one *Bráhmen* in that facrament
‘ among the five, which is performed for the *Pitrís;* but, at
‘ the oblation to all the Gods, let him not invite even a fin-
‘ gle prieft.

84 ‘ In his domeftick fire for dreffing the food of all
‘ the Gods, after the prefcribed ceremony, let a *Bráhmen*
‘ make an oblation each day to thefe *following* divinities;

85 ‘ Firft to AGNI, god of fire, and to the Lunar God,
‘ feverally; then, to both of them at once; next, to the affem-
‘ bled Gods; and afterwards, to DHANWANTARI, God of
‘ Medicine;

86 ‘ To CUHU´, goddefs of the day, when the new
‘ moon is difcernible; to ANUMATI, goddefs of the day af-
‘ ter the oppofition; to PRAJA´PATI, or the Lord of Creatures;
‘ to DYA´VA´ and PRITHIVI´, goddeffes of fky and earth; and
‘ laftly, to the fire of the good facrifice.

87 ‘ Having thus, with fixed attention, offered clarified
‘ butter in all quarters, proceeding *from the eaft* in a fouth-
‘ ern direction, to INDRA, YAMA, VARUNA, and the god
‘ SO´MA, let him offer his gift to animated creatures:

88 ‘ *Saying,* “ I falute the *Maruts,*” or *Winds,* let him

'throw dreſſed rice near the door; *ſaying*, "I ſalute the water "gods," in water; and on his peſtle and mortar, *ſaying*, "I "ſalute the gods of large trees."

89 'Let him do the like *in the north eaſt, or* near his 'pillow, to SRI', the goddeſs of Abundance; *in the ſouth weſt, 'or* at the foot of his bed, to the propitious goddeſs 'BHADRACA'LI'; in the centre of his manſion, to BRAHMA' 'and his houſehold God;

90 'To all the Gods aſſembled let him throw up his 'oblation in open air; by day to the ſpirits, who walk in 'light; and by night to thoſe, who walk in darkneſs:

91 'In the building on his houſetop, *or behind his back*, 'let him caſt his oblation for the welfare of all creatures; 'and what remains let him give to the *Pitrïs* with his face 'toward the ſouth:

92 'The ſhare of dogs, of outcaſts, of dogfeeders, of 'ſinful men puniſhed with elephantiaſis or conſumption, of 'crows, and of reptiles, let him drop on the ground by lit'tle and little.

93 'A *Bráhmen*, who thus each day ſhall honour all 'beings, will go to the higheſt region in a ſtraight path, with 'an irradiated form.

94 'When he has performed this duty of making ob'lations, let him cauſe his gueſt to take food before him'ſelf; and let him give a portion of rice, as the law ordains, 'to the mendicant, who ſtudies the *Véda*:

95 'Whatever fruit ſhall be obtained by that ſtudent, 'as the reward of his virtue, when he ſhall have given a 'cow to his preceptor, according to law, the like reward 'of virtue ſhall be obtained by the twiceborn houſekeep-

'er, when he has given a mouthful of rice to the religious 'mendicant.

96 'To a *Bráhmen*, who knows the true principle of 'the *Véda*, let him preſent a portion of rice, or a pot of 'water garniſhed with fruit and flowers, due ceremonies 'having preceded:

97 'Shares of oblations to the gods, or to the manes, 'utterly periſh, when preſented, through deluſion of mind, 'by men regardleſs of duty, to ſuch ignorant *Bráhmens*, as 'are mere aſhes;

98 'But an offering in the fire of a ſacerdotal mouth, 'which richly blazes with true knowledge and piety, will 'releaſe the giver from diſtreſs and even from deadly ſin.

99 'To the gueſt, who comes of his own accord, let 'him offer a ſeat and water, with ſuch food as he is able 'to prepare, after the due rites of courteſy.

100 'A *Bráhmen*, coming as a gueſt and not received 'with juſt honour, takes to himſelf all the reward of the 'houſekeeper's former virtue, even though he had been 'ſo temperate as to live on the gleanings of harveſts, and 'ſo pious as to make oblations in five diſtinct fires.

101 'Graſs and earth to ſit on, water to waſh the feet, 'and, fourthly, affectionate ſpeech are at no time deficient 'in the manſions of the good, *although they may be indi-'gent*.

102 'A *Bráhmen*, ſtaying but one night as a gueſt, is 'called an *atit'hi*; ſince, continuing ſo ſhort a time, he is '*not* even a ſojourner for a whole *tit'hi*, or *day of the moon*.

103 'The houſekeeper muſt not conſider as an *atit'hi* 'a mere viſiter of the ſame town, or a *Bráhmen*, who at-

'tends him on businefs, even though he come to the houfe, 'where his wife dwells, and where his fires are kindled.

104 'Should any houfekeepers be fo fenfelefs, as to feek, 'on pretence of being guefts, the food of others, they 'would fall after death, by reafon of that bafenefs, to the 'condition of cattle belonging to the giver of fuch food.

105 'No gueft muft be difmiffed in the evening by a 'houfekeeper: he is fent by the retiring fun; and, whe- 'ther he come in fit feafon or unfeafonably, he muft not 'fojourn in the houfe without entertainment.

106 'Let not himfelf eat any delicate food, without afk- 'ing his gueft to partake of it: the fatisfaction of a gueft 'will affuredly bring the houfekeeper wealth, reputation, 'long life, and a place in heaven.

107 'To the higheft guefts in the beft form, to the loweft 'in the worft, to the equal, equally, let him offer feats, refting 'places, couches; giving them proportionable attendance, 'when they depart; and honour, as long as they ftay.

108 'Should another gueft arrive, when the oblation to 'all the Gods is concluded, for him alfo let the houfekeep- 'er prepare food, according to his ability; but let him not 'repeat his offerings to animated beings.

109 'Let no *Bráhmen* gueft proclaim his family and an- 'ceftry for the fake of an entertainment; fince he, who 'thus proclaims them, is called by the wife a *vántáfi*, or 'foulfeeding demon.

110 'A military man is not denominated a gueft in the 'houfe of a *Bráhmen*; nor a man of the commercial or fer- 'vile clafs; nor his familiar friend; nor his paternal kinf- 'man; nor his preceptor:

111 ‘ But, if a warriour come to his houſe in the form of ‘ a gueſt, let food be prepared for him, according to his ‘ deſire, after the before mentioned *Bráhmens* have eaten.

112 ‘ Even to a merchant or a labourer, approaching ‘ his houſe in the manner of gueſts, let him give food, ſhow- ‘ ing marks of benevolence, at the ſame time with his do- ‘ meſticks:

113 ‘ To others, as familiar friends, and the reſt before ‘ named, who come with affection to his place of abode, ‘ let him ſerve a repaſt at the ſame time with his wife *and* ‘ *himſelf*, having amply provided it according to his beſt ‘ means.

114 ‘ To a bride, and to a damſel, to the ſick, and to ‘ pregnant women, let him give food, even before his gueſts, ‘ without heſitation.

115 ‘ The idiot, who firſt eats his own meſs, without ‘ having preſented food to the perſons juſt enumerated, ‘ knows not, while he crams, that he will himſelf be food ‘ after death for bandogs and vultures.

116 ‘ After the repaſt of the *Bráhmen* gueſt, of his kinſ- ‘ men, and his domeſticks, the married couple may eat what ‘ remains untouched.

117 ‘ The houſekeeper, having honoured ſpirits, holy ‘ ſages, men, progenitors, and houſehold gods, may feed on ‘ what remains after thoſe oblations.

118 ‘ He, who eats what has been dreſſed for himſelf ‘ only, eats nothing but ſin: a repaſt on what remains, after ‘ the ſacraments, is called the banquet of the good.

119 ‘ After a year from the reception of a viſiter, let the ‘ houſekeeper again honour a king, a ſacrificer, a ſtudent

'returned from his preceptor, a ſon in law, a father in law, 'and a maternal uncle, with a *madhuperca*, or preſent of ho-'ney, curds, and fruit.

120 'A king or a *Bráhmen*, arriving at the celebration 'of the ſacrament, are to be honoured with a *madhuperca;* 'but not, if the ſacrament be over: this is a ſettled rule.

121 'In the evening, let the wife make an offering of the 'dreſſed food, but without pronouncing any text of the '*Véda:* one oblation to the aſſembled Gods, thence named '*Vaiſwadéva*, is ordained both for evening and morning.

122 'FROM month to month, on the dark day of the 'moon, let a twiceborn man having finiſhed the daily ſa-'crament of the *Pitrĭs*, and his fire being ſtill blazing, per-'form the ſolemn *ſráddha*, called *pindánwáhárya:*

123 'Sages have diſtinguiſhed the monthly *ſráddha* by 'the title of *anwáhárya*, or *after eaten*, that is, eaten after the '*pinda*, or ball of rice; and it muſt be performed with ex-'treme care, and with fleſhmeat in the beſt condition.

124 'What *Bráhmens* muſt be entertained at that cere-'mony, and who muſt be excepted, how many are to be 'fed, and with what ſorts of food, on all thoſe articles 'without omiſſion, I will fully diſcourſe.

125 'At the *ſráddha* of the gods he may entertain two '*Bráhmens;* at that of his father, paternal grandfather, and 'paternal great grandfather, three; or one only at that of 'the gods, and one at that for his three paternal anceſtors: 'though he abound in wealth let him not be ſolicitous to 'entertain a large company.

126 'A large company deſtroys theſe five advantages; 'reverence to prieſts, propriety of time and place, purity,

'and the acquisition of virtuous *Bráhmens:* let him not, 'therefore, endeavour to feed a superfluous number.

127 'This act of due honour to departed souls, on the 'dark day of the moon, is famed by the appellation of '*pitrya*, or ancestral: the legal ceremony, in honour of de- 'parted spirits, rewards with continual fruit a man engaged 'in such obsequies.

128 'Oblations to the gods and to ancestors should be 'given to a most reverend *Bráhmen*, perfectly conversant 'with the *Véda;* since what is given to him produces the 'greatest reward.

129 'By entertaining one learned man at the oblation to 'the gods and at that to ancestors, he gains more exalted 'fruit, than by feeding a multitude, who know not the ho- 'ly texts.

130 'Let him inquire into the ancestry, even in a re- 'mote degree, of a *Bráhmen*, who has advanced to the end 'of the *Véda:* such a man, if sprung from good men, is a 'fit partaker of oblations to gods and to ancestors; such 'a man may justly be called an *atit'hi*, or guest.

131 'Surely, though a million of men, unlearned in 'holy texts, were to receive food, yet a single man, learn- 'ed in scripture, and fully satisfied with his entertainment, 'would be of more value than all of them together.

132 'Food, consecrated to the gods and the manes, 'must be presented to a theologian of eminent learning; for 'certainly, when hands are smeared with blood, they can- 'not be cleaned with blood only, *nor can sin be removed by 'the company of sinners.*

133 'As many mouthfuls as an unlearned man shall

'swallow at an oblation to the gods and to anceſtors, ſo
'many redhot iron balls muſt the giver of the *ſráddha*
'swallow in the next world.

134 'Some *Bráhmens* are intent on ſcriptural knowledge;
'others, on auſtere devotion; ſome are intent both on
religious auſterity and on the ſtudy of the *Véda*; others,
'on the performance of ſacred rites:

135 'Oblations to the manes of anceſtors ought to be
'placed with care before ſuch, as are intent on ſacred learn-
'ing: but offerings to the gods may be preſented, with
'due ceremonies, to *Bráhmens* of all the four deſcrip-
'tions.

136 'There may be a *Bráhmen*, whoſe father had not
'ſtudied the ſcripture, though the ſon has advanced to the
'end of the *Véda*; or there may be one, whoſe ſon has not
'read the *Véda*, though the father had travelled to the end
'of it:

137 'Of thoſe two let mankind conſider him as the
'ſuperiour, whoſe father had ſtudied the ſcripture; yet, for
'the ſake of performing rites with holy texts, the other is
'worthy of honour.

138 'Let no man, at the preſcribed obſequies, give food
'to an intimate friend; ſince advantage to a friend muſt be
'procured by gifts of different property: to that *Bráhmen* let
'the performer of a *ſráddha* give food, whom he conſiders
'neither as a friend nor as a foe.

139 'For him, whoſe obſequies and offerings of clari-
'fied butter are provided chiefly through friendſhip, no
'fruit is reſerved in the next life, on account either of his
'obſequies or of his offerings.

140 ‘ The man, who, through delufion of intellect, forms ‘ temporal connexions by obfequies, is excluded from hea- ‘ venly manfions, as a giver of the *fráddha* for the fake of ‘ friendfhip, and the meaneft of twiceborn men:

141 ‘ Such a convivial prefent, by men of the three ‘ higheft claffes, is called the gift of *Pifáchas*, and remains ‘ fixed here below, like a blind cow in one ftall.

142 ‘ As a hufbandman, having fown feed in a barren ‘ foil, reaps no grain, thus a performer of holy rites, having ‘ given clarified butter to an unlearned *Bráhmen*, attains ‘ no reward in heaven;

143 ‘ But a prefent made, as the law ordains, to a learn- ‘ ed theologian, renders both the giver and the receiver par- ‘ takers of good fruits in this world and in the next.

144 ‘ If no learned *Bráhmen* be at hand, he may at his ‘ pleafure invite a friend to the *fráddha*, but not a foe, be ‘ he ever fo learned; fince the oblation, being eaten by a ‘ foe, lofes all fruit in the life to come.

145 ‘ With great care let him give food at the *fráddha* ‘ to a prieft, who has gone through the fcripture, but has ‘ chiefly ftudied the *Rigvéda;* to one, who has read all the ‘ branches, but principally thofe of the *Yajufh;* or to one, ‘ who has finifhed the whole, with particular attention to ‘ the *Sáman:*

146 ‘ Of that man, whofe oblation has been eaten, after ‘ due honours, by any one of thofe three *Bráhmens*, the ‘ anceftors are conftantly fatisfied as high as the feventh ‘ perfon, *or to the fixth degree.*

147 ‘ This is the chief rule in offering the *fráddha* to ‘ the gods and to anceftors; but the following may be con-

'fidered as a fubfidiary rule, *where no fuch learned priefts can be found,* and is ever obferved by good men:

148 'Let him entertain his maternal grandfather, his 'maternal uncle, the fon of his fifter, the father of his wife, 'his fpiritual guide, the fon of his daughter, or her huf-'band, his maternal coufin, his officiating prieft, or the 'performer of his facrifice.

149 'For an oblation to the gods, let not the man, who 'knows what is law, fcrupuloufly inquire into the parentage 'of a *Bráhmen;* but for a prepared oblation to anceftors, 'let him examine it with ftrict care.

150 'Thofe *Bráhmens,* who have committed any infe-'riour theft or any of the higher crimes, who are deprived 'of virility, or who profefs a difbelief in a future ftate, 'MENU has pronounced unworthy of honour at a *fráddha* to 'the gods or to anceftors.

151 'To a ftudent in theology, who has not read the '*Véda,* to a man *punifhed for paft crimes by being* born without 'a prepuce, to a gamefter, and to fuch, as perform many 'facrifices for other men, let him never give food at the 'facred obfequies.

152 'Phyficians, imageworfhippers for gain, fellers of 'meat, and fuch as live by low traffick, muft be fhunned 'in oblations both to the deities and to progenitors.

153 'A publick fervant of the whole town, or of the 'prince, a man with whitlows on his nails, or with black 'yellow teeth, an oppofer of his preceptor, a deferter of the 'facred fire, and an ufurer,

154 'A phthifical man, a feeder of cattle, one omitting 'the five great facraments, a contemner of *Bráhmens,* a

'younger brother married before the elder, an elder brother
'not married before the younger, and a man, who ſubſiſts
'by the wealth of many relations,

155 'A dancer, one who has violated the rule of chaſ-
'tity in the firſt or fourth order, the huſband of a *Súdra*, the
'ſon of a twicemarried woman, a man who has loſt one
'eye, and a huſband in whoſe houſe an adulterer dwells,

156 'One who teaches the *Véda* for wages, and one
'who gives wages to ſuch a teacher, the pupil of a *Súdra*, and
'the *Súdra* preceptor, a rude ſpeaker, and the ſon of an adul-
'tereſs, born either before or after the death of the huſband,

157 'A forſaker, without juſt cauſe, of his mother, fa-
'ther, or preceptor, and a man who forms a connexion, ei-
'ther by ſcriptural or connubial affinity, with great ſinners,

158 'A houſeburner, a giver of poiſon, an eater of
'food offered by the ſon of an adultereſs, a ſeller of the
'moonplant, *a ſpecies of mountain rue*, a navigator of the
'ocean, a poetical encomiaſt, an oilman, and a ſuborner of
'perjury,

159 'A wrangler with his father, an employer of game-
'ſters for his own benefit, a drinker of intoxicating ſpirits,
'a man puniſhed for ſin with elephantiaſis, one of evil re-
'pute, a cheat, and a ſeller of liquids,

160 'A maker of bows and arrows, the huſband of a
'younger ſiſter married before the elder *of the whole blood*,
'an injurer of his friend, the keeper of a gaminghouſe,
'and a father inſtructed in the *Véda* by his own ſon,

161 'An epileptick perſon, one who has the eryſi-
'pelas or the leproſy, a common informer, a lunatick, a blind
'man, and a deſpiſer of ſcripture, muſt all be ſhunned.

162 ‘ A tamer of elephants, bulls, horſes, or camels, a ‘ man who ſubſiſts by aſtrology, a keeper of birds, and one ‘ who teaches the uſe of arms,

163 ‘ He, who diverts watercourſes, and he, who is ‘ gratified by obſtructing them, he, who builds houſes for ‘ gain, a meſſenger, and a planter of trees *for pay*,

164 ‘ A breeder of ſporting dogs, a falconer, a ſedu-‘ cer of damſels, a man delighting in miſchief, a *Bráhmen* ‘ living as a *Súdra*, a ſacrificer to the inferiour gods only,

165 ‘ He, who obſerves not approved cuſtoms, and he, ‘ who regards not preſcribed duties, a conſtant importunate ‘ aſker of favours, he, who ſupports himſelf by tillage, a ‘ clubfooted man, and one deſpiſed by the virtuous,

166 ‘ A ſhepherd, a keeper of buffalos, the huſband ‘ of a twicemarried woman, and the remover of dead bodies ‘ *for pay*, are to be avoided with great care.

167 ‘ Thoſe loweſt of *Bráhmens*, whoſe manners are ‘ contemptible, who are not admiſſible into company at a ‘ repaſt, an exalted and learned prieſt muſt avoid at both ‘ *ſráddhas*.

168 ‘ A *Bráhmen*, unlearned in holy writ, is extinguiſh-‘ ed in an inſtant like a fire of dry graſs: to him the obla-‘ tion muſt not be given; for the clarified butter muſt not ‘ be poured on aſhes.

169 ‘ WHAT retribution is prepared in the next life ‘ for the giver of food to men inadmiſſible into company, ‘ at the *ſráddha* to the gods and to anceſtors, I will now ‘ declare without omiſſion.

170 ‘ On that food, which has been given to *Bráhmens*, ‘ who have violated the rules of their order, to the young-

'er brother married before the elder, and to the reſt, who 'are not admiſſible into company, the *Racſhaſes* eagerly 'feaſt.

171 'He, who makes a marriage contract with the 'connubial fire, while his elder brother continues un-'married, is called a *perivéttri*; and the elder brother, a '*perivitti*:

172 'The *perivéttri*, the *perivitti*, the damſel thus wed-'ded, the giver of her in wedlock, and, fifthly, the perform-'er of the nuptial ſacrifice, all ſink to a region of tor-'ment.

173 'He, who laſciviouſly dallies with the widow of 'his deceaſed brother, though ſhe be legally married to 'him, is denominated the huſband of a *didhiſhú*.

174 'Two ſons, named a *cunda* and a *gólaca*, are born 'in adultery; the *cunda*, while the huſband is alive, and 'the *gólaca*, when the huſband is dead:

175 'Thoſe animals, begotten by adulterers, deſtroy, 'both in this world and in the next, the food preſented to 'them by ſuch, as make oblations to the gods or to the 'manes.

176 'The fooliſh giver of a *ſráddha* loſes, in a future 'life, the fruit of as many admiſſible gueſts, as a *thief or the* '*like* perſon, inadmiſſible into company, might be able to 'ſee.

177 'A blind man, placed where one with eyes might 'have ſeen, deſtroys the reward of ninety; he, who has loſt 'one eye, of ſixty; a leper, of an hundred; one puniſhed 'with elephantiaſis, of a thouſand.

178 'Of the gift at a *ſráddha* to as many *Bráhmens*, as

'a facrificer for a *Súdra* might be able to touch on the body,
'the fruit is loft to the giver, *if he invite fuch a wretch;*

179 'And if a *Bráhmen,* who knows the *Véda,* receive
'through covetoufnefs a prefent from fuch a facrificer, he
'fpeedily finks to perdition, like a figure of unburned clay
'in water.

180 'Food, given to a feller of the moonplant, be-
'comes ordure in another world; to a phyfician, purulent
'blood; *and the giver will be a reptile bred in them:* if offer-
'ed to an imageworfhipper, it is thrown away; if to an
'ufurer, infamous.

181 'That, which is given to a trader, endures neither
'in this life nor in the next, and that beftowed on a *Bráh-*
'*men,* who has married a widow, refembles clarified butter
'poured on afhes as an oblation to fire.

182 'That food, which is given to other bafe inadmiffi-
'ble men before mentioned, the wife have pronounced to
'be no more than animal oil, blood, flefh, fkin, and
'bones.

183 'Now learn comprehenfively, by what *Bráhmens*
'a company may be purified, when it has been defiled by
'inadmiffible perfons; *Bráhmens,* the chief of their clafs, the
'purifiers of every affembly.

184 'Thofe priefts muft be confidered as the purifiers
'of a company, who are moft learned in all the *Védas*
'and all their *Angas,* together with their defcendants, who
'have read the whole fcripture:

185 'A prieft learned in a principal part of the *Yajur-*
'*véda;* one, who keeps the five fires conftantly burning;
'one fkilled in a principal part of the *Rigvéda;* one, who

'explains the ſix *Védángas;* the ſon of a *Bráhmì*, or woman
'married by the *Bráhma* ceremony; and one, who chants
'the principal *Sáman;*

186 'One, who propounds the ſenſe of the *Védas*, which
'he learnt from his preceptor, a ſtudent, who has given a
'thouſand *cows for pious uſes*, and a *Bráhmen* a hundred
'years old, muſt all be conſidered as the purifiers of a party
'at a *ſráddha*.

187 'On the day before the ſacred obſequies, or on
'the very day when they are prepared, let the performer
'of them invite, with due honour, ſuch *Bráhmens*, as have
'been mentioned; *uſually* one ſuperiour, who has three
'inferiour to him.

188 'The *Bráhmen*, who has been invited to a *ſráddha*
'for departed anceſtors, muſt be continually abſtemious; he
'muſt not even read the *Védas*; and he, who performs the
'ceremony, muſt act in the ſame manner.

189 'Departed anceſtors, no doubt, are attendant on
'ſuch invited *Bráhmens*; hovering around them like pure
'ſpirits, and ſitting by them, when they are ſeated.

190 'The prieſt, who, having been duly invited to a
'*ſráddha*, breaks the appointment, commits a grievous of-
'fence, and, in his next birth, becomes a hog.

191 'He, who careſſes a *Súdra* woman, after he has been
'invited to ſacred obſequies, takes on himſelf all the ſin,
'that has been committed by the giver of the repaſt.

192 'The *Pitrìs*, or *great progenitors*, are free from wrath,
'intent on purity, ever exempt from ſenſual paſſions, endued
'with exalted qualities: they are primeval divinities, who
'have laid arms aſide.

193 ' HEAR now completely, from whom they ſprang; ' who they are; by whom, and by what ceremonies, they are ' to be honoured.

194 ' The ſons of MARÍCHI and of all the other *Riſhis*, ' who were the offspring of MENU, ſon of BRAHMA', are ' called the companies of *Pitrïs*, or *foreſathers*.

195 ' The *Sómaſads*, who ſprang from VIRA'J, are declar- ' ed to be the anceſtors of the *Sádhyas;* and the *Agniſhwát-* ' *tas*, who are famed among created beings as the children ' of MARI'CHI, to be the progenitors of the *Dévas*.

196 ' Of the *Daityas*, the *Dánavas*, the *Yacſhas*, the *Gan-* ' *dharvas*, the *Uragas*, or *Serpents*, the *Racſhaſes*, the *Garu-* ' *das*, and the *Cinnaras*, the anceſtors are *Barhiſhads* de- ' ſcended from ATRI;

197 ' Of *Bráhmens*, thoſe named *Sómapas*; of *Cſhatriyas*, ' the *Haviſhmats;* of *Vaiſyas*, thoſe called *'Ajyapas;* of *Súd-* ' *ras*, the *Sucálins:*

198 ' The *Sómapas* deſcended from *Me*, BHRĬGU; the ' *Haviſhmats*, from ANGIRAS; the *'Ajyapas*, from PULASTYA; ' the *Sucálins*, from VASISHT'HA.

199 ' Thoſe who are, and thoſe who are not, conſuma- ' ble by fire, called *Agnidagdhas*, and *Anagnidagdhas*, the ' *Cávyas*, the *Barhiſhads*, the *Agniſhwáttas*, and the *Sau-* ' *myas*, let mankind conſider as the chief progenitors of ' *Bráhmens*.

200 ' Of thoſe juſt enumerated, who are generally re- ' puted the principal tribes of *Pitrïs*, the ſons and grandſons ' indefinitely are alſo in this world conſidered as great pro- ' genitors.

201 ' From the *Riſhis* come the *Pitrïs*, or patriarchs;

'from the *Pitrĭs*, both *Dévas* and *Dánavas;* from the *Dévas*, 'this whole world of animals and vegetables in due or-'der.

202 'Mere water, offered with faith to the progenitors 'of men, in veſſels of ſilver, or adorned with ſilver, proves 'the ſource of incorruption.

203 'An oblation by *Bráhmens* to their anceſtors tran-'ſcends an oblation to the deities; becauſe that to the deities 'is conſidered as the opening and completion of that to an-'ceſtors:

204 'As a preſervative of the oblation to the patriarchs, 'let the houſekeeper begin with an offering to the gods; 'for the *Racſhaſes* rend in pieces an oblation, which has no 'ſuch preſervative.

205 'Let an offering to the gods be made at the begin-'ning and end of the *ſráddha:* it muſt not begin and end 'with an offering to anceſtors; for he, who begins and ends 'it with an oblation to the *Pitrĭs*, quickly periſhes with his 'progeny.

206 'LET the *Bráhmen* ſmear with cowdung a purified 'and ſequeſtered piece of ground; and let him with great 'care ſelect a place with a declivity toward the ſouth:

207 'The divine manes are always pleaſed with an ob-'lation in empty glades, naturally clean, on the banks of 'rivers, and in ſolitary ſpots.

208 'Having duly made an ablution with water, let him 'place the invited *Bráhmens*, who have alſo performed 'their ablutions, one by one, on allotted ſeats purified with '*cuśa*-graſs.

209 'When he has placed them with reverence on

'their ſeats, let him honour them (having firſt honoured
'the gods) with fragrant garlands and ſweet odours.

210 'Having brought water for them with *cuśa*-graſs
'and *tila*, let the *Bráhmen*, with the *Bráhmens*, pour the ob-
'lation, as the law directs, on the holy fire.

211 'Firſt, as it is ordained, having ſatisfied AGNI, SO'-
'MA, and YAMA, with clarified butter, let him proceed to
'ſatisfy the manes of his progenitors.

212 'If he have no conſecrated fire, *as if he be yet un-*
'*married, or his wife be juſt deceaſed*, let him drop the oblation
'into the hand of a *Bráhmen;* ſince, what fire is, even ſuch
'is a *Bráhmen;* as prieſts, who know the *Véda*, declare:

213 'Holy ſages call the chief of the twiceborn the
'gods of obſequies, free from wrath, with placid aſpects,
'of a primeval race, employed in the advancement of hu-
'man creatures.

214 'Having walked in order from eaſt to ſouth, and
'thrown into the fire all the ingredients of his oblation, let
'him ſprinkle water on the ground with his right hand.

215 'From the remainder of the clarified butter having
'formed three balls of rice, let him offer them, with fixed
'attention, in the ſame manner as the water, his face being
'turned to the ſouth:

216 'Then, having offered thoſe balls, after due cere-
'monies and with an attentive mind, *to the manes of his fa-*
'*ther, his paternal grandfather, and great grandfather*, let
'him wipe the ſame hand with the roots of *cuśa*, which he
'had before uſed, for the ſake of *his paternal anceſtors in the*
'*fourth, fifth, and ſixth degrees, who are* the partakers of the
'rice and clarified butter *thus* wiped off.

217 'Having made an ablution, returning toward the 'north, and thrice ſuppreſſing his breath ſlowly, let him ſa- 'lute the gods of the ſix ſeaſons, and the *Pitrìs* alſo, being 'well acquainted with proper texts of the *Véda*.

218 'Whatever water remains in his ewer, let him 'carry back deliberately near the cakes of rice; and, with 'fixed attention, let him ſmell thoſe cakes, in order as they 'were offered:

219 'Then, taking a ſmall portion of the cakes in or- 'der, let him firſt, as the law directs, cauſe the *Bráhmens* 'to eat of them, while they are ſeated.

220 'If his father be alive, let him offer the *ſráddha* to 'his anceſtors in *three* higher degrees; or let him cauſe his 'own father to eat, as a *Bráhmen*, at the obſequies:

221 'Should his father be dead, and his grandfather 'living, let him, in celebrating the name of his father, *that* '*is, in performing obſequies to him,* celebrate alſo his paternal 'great grandfather;

222 'Either the paternal grandfather may partake of 'the *ſráddha* (ſo has MENU declared) or the grandſon, autho- 'rized by him, may perform the ceremony at his diſcretion.

223 'Having poured water, with *cus'a*-graſs and *tila*, in- 'to the hands of the *Bráhmens*, let him give them the up- 'per part of the cakes, ſaying, "*Swadhá* to the manes!"

224 'Next, having himſelf brought with both hands a 'veſſel full of rice, let him, ſtill meditating on the *Pitrìs*, 'place it before the *Bráhmens* without precipitation.

225 'Rice taken up, but not ſupported with both hands, 'the malevolent *Aſuras* quickly rend in pieces.

226 'Broths, potherbs, and other eatables accompany-

'ing the rice, together with milk and curds, clarified but-'ter and honey, let him firſt place on the ground, after he 'has made an ablution; and let his mind be intent on no 'other object:

227 'Let him add ſpiced puddings, and milky meſſes 'of various ſorts, roots of herbs and ripe fruits, ſavoury 'meats, and ſweetſmelling drinks.

228 'Then being duly purified, and with perfect pre-'ſence of mind, let him take up all the diſhes one by one, 'and preſent them in order to the *Bráhmens*, proclaiming 'their qualities.

229 'Let him at no time drop a tear; let him on no 'account be angry; let him ſay nothing falſe; let him not 'touch the eatables with his foot; let him not even ſhake 'the diſhes:

230 'A tear ſends the meſſes to reſtleſs ghoſts; anger, 'to foes; falſehood, to dogs; contact with his foot, to de-'mons; agitation, to ſinners.

231 'Whatever is agreeable to the *Bráhmens*, let him 'give without envy; and let him diſcourſe on the attri-'butes of God: ſuch diſcourſe is expected by the manes.

232 'At the obſequies to anceſtors, he muſt let the '*Bráhmens* hear paſſages from the *Véda*, from the codes of 'law, from moral tales, from heroick poems, from the '*Puránas*, and from theological texts.

233 'Himſelf being delighted, let him give delight to 'the *Bráhmens*, and invite them to eat of the proviſions by 'little and little; attracting them often with the dreſſed rice 'and other eatables, and mentioning their good properties.

234 'To the ſon of his daughter, though a ſtudent in

'theology, let him carefully give food at the *ſráddha;* offer-
'ing him a blanket from *Népàl* as his ſeat, and ſprinkling
'the ground with *tila:*

235 'Three things are held pure at ſuch obſequies, the
'daughter's ſon, the *Népàl* blanket, and the *tila;* and three
'things are praiſed in it by the wiſe, cleanlineſs, freedom
'from wrath, and want of precipitate haſte.

236 'Let all the dreſſed food be very hot; and let the
'*Bráhmens* eat it in ſilence; nor let them declare the quali-
'ties of the food, even though aſked by the giver.

237 'As long as the meſſes continue warm, as long
'as they eat in ſilence, as long as the qualities of the food
'are not declared by them, ſo long the manes feaſt on it.

238 'What a *Bráhmen* eats with his head covered,
'what he eats with his face to the ſouth, what he eats with
'ſandals on his feet, the demons aſſuredly devour.

239 'Let not a *Chandála,* a townboar, a cock, a dog,
'a woman in her courſes, or an eunuch, ſee the *Bráhmens*
'eating:

240 'That, which any one of them ſees at the oblation
'to fire, at a ſolemn donation of cows and gold, at a repaſt
'given to *Bráhmens,* at holy rites to the gods, and at the
'obſequies to anceſtors, produces not the intended fruit:

241 'The boar deſtroys it by his ſmell; the cock, by
'the air of his wings; the dog, by the caſt of a look; the
'man of the loweſt claſs, by the touch.

242 'If a lame man, or a man with one eye, or a man
'with a limb defective or redundant, be even a ſervant of
'the giver, him alſo let his maſter remove from the place.

243 'Should another *Bráhmen,* or a mendicant, come

'to his houſe for food, let him, having obtained permiſſion 'from the invited *Bráhmens*, entertain the ſtranger to the beſt 'of his power.

244 'Having brought together all the ſorts of food, as 'dreſſed rice and the like, and ſprinkling them with water, 'let him place them before the *Bráhmens*, who have eaten; 'dropping ſome *on the blades of* cusa *graſs, which have been 'ſpread* on the ground.

245 'What remains in the diſhes, and what has been 'dropped on the blades of *cusa*, muſt be conſidered as the 'portion of deceaſed *Bráhmens*, not girt with the ſacrificial 'thread, and of ſuch as have deſerted unreaſonably the 'women of their own tribe.

246 'The reſidue, that has fallen on the ground at the '*ſráddha* to the manes, the wiſe have decided to be the 'ſhare of all the ſervants, who are not crooked in their 'ways, nor lazy and ill diſpoſed.

247 'Before the obſequies to anceſtors as far as the 'ſixth degree, they muſt be performed to a *Bráhmen* recent-'ly deceaſed; but the performer of them muſt *in that caſe* 'give the *ſráddha* without the ceremony to the gods, and 'offer only one round cake; *and theſe obſequies for a ſin-'gle anceſtor ſhould be annually performed on the day of his 'death:*

248 'When, *afterwards*, the obſequies to anceſtors as far 'as the ſixth degree, incluſively of him, are performed ac-'cording to law, then muſt the offering of cakes be made by 'the deſcendants in the manner before ordained *for the 'monthly ceremonies.*

249 'THAT fool, who, having eaten of the *ſráddha*,

'gives the residue of it to a man of the servile class, falls
'headlong down to the hell, named *Cálasútra*.

250 'Should the eater of a *sráddha* enter, on the same
'day, the bed of a seducing woman, his ancestors would
'sleep for that month on her excrement.

251 'Having, by the word *swaditam*, asked the *Bráhmens*
'if they have eaten well, let him give them, being satisfied,
'water for an ablution, and courteously say to them:
"Rest either at home or here."

252 'Then let the *Bráhmens* address him, saying *swa-*
'*dhá*; for, in all ceremonies relating to deceased ancestors,
'the word *swadhá* is the highest benison.

253 'After that, let him inform those, who have eaten,
'of the food which remains; and, being instructed by the
'*Bráhmens*, let him dispose of it, as they may direct.

254 'At the close of the *sráddha* to his ancestors, he
'must ask, if the *Bráhmens* are satisfied, by the word *swa-*
'*dita;* after that for his family, by the word *susruta;* af-
'ter that for his own advancement, by the word *sampanna;*
'after that, which has been offered to the gods, by the
'word *ruchita*.

255 'The afternoon, the *cusa* grass, the cleansing of the
'ground, the *tilas*, the liberal gifts of food, the due prepa-
'ration for the repast, and the company of most exalted
'*Bráhmens*, are true riches in the obsequies to ancestors.

256 'The blades of *cusa*, the holy texts, the forenoon,
'all the oblations, *which will presently be enumerated*, and the
'purification before mentioned, are to be considered as
'wealth in the *sráddha* to the gods:

257 'Such wild grains as are eaten by hermits, milk,

'the juice of the moonplant, meat untainted, and ſalt un-
'prepared by art, are held things fit, in their own nature,
'for the laſt mentioned offering.

258 'Having diſmiſſed the invited *Bráhmens*, keeping
'his mind attentive, and his ſpeech ſuppreſſed, let him, after
'an ablution, look toward the ſouth, and aſk theſe bleſſings
'of the *Pitrĭs*:

259 "May generous givers abound in our houſe! may
"the ſcriptures be ſtudied, and progeny increaſe, in it! may
"faith never depart from us! and may we have much to
"beſtow on the needy!"

260 'Thus, having ended the *ſráddha*, let him cauſe a
'cow, a prieſt, a kid, or the fire, to devour what remains
'of the cakes; or let him caſt them into the waters.

261 'Some make the offering of the round cakes after
'the repaſt of the *Bráhmens;* ſome cauſe the birds to eat
'what remains, or caſt it into water or fire.

262 'Let a lawful wife, ever dutiful to her lord, and
'conſtantly honouring his anceſtors, eat the middlemoſt of
'the three cakes, *or that offered to his paternal grandfather*,
'with due ceremonies, praying for offspring:

263 'So may ſhe bring forth a ſon, who will be long-
'lived, famed, and ſtrongminded, wealthy, having nume-
'rous deſcendants, endued with the beſt of qualities, and
'performing all duties religious and civil.

264 'THEN, having waſhed both his hands and ſipped
'water, let him prepare ſome rice for his paternal kinſmen;
'and, having given it them with due reverence, let him
'prepare food alſo for his maternal relations.

265 'Let the reſidue continue in its place, until the

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' *Bráhmens* have been dismissed; and then let him perform
' the *remaining* domestick sacraments.

266 ' WHAT sort of oblations, given duly to the manes,
' are capable of satisfying them for a long time or for eter-
' nity, I will now declare without omission.

267 ' The ancestors of men are satisfied a whole month
' with *tila*, rice, barley, black lentils or vetches, water,
' roots, and fruit, given with prescribed ceremonies;

268 ' Two months, with fish; three months, with ve-
' nison; four, with mutton; five, with the flesh of *such* birds,
' *as* the twiceborn may eat;

269 ' Six months, with the flesh of kids; seven, with
' that of spotted deer; eight, with that of the deer, or
' antelope, called *éna;* nine, with that of the *ruru:*

270 ' Ten months are they satisfied with the flesh of
' wild boars and wild buffalos; eleven, with that of rab-
' bits or hares, and of tortoises;

271 ' A whole year with the milk of cows, and food
' made of that milk; from the flesh of the long-eared
' white goat, their satisfaction endures twelve years.

272 ' The pot herb *cálasáca*, the fish *mahásalca*, or the
' *diodon*, the flesh of a rhinoceros, or of an ironcoloured
' kid, honey, and all such forestgrains as are eaten by her-
' mits, are formed for their satisfaction without end.

273 ' Whatever pure food, mixed with honey, a man
' offers on the thirteenth day of the moon, in the season
' of rain, and under the lunar asterism *Maghà*, has likewise
' a ceaseless duration.

274 " Oh! may that man, *say the manes*, be born in
" our line, who may give us milky food, with honey and

" pure butter, both on the thirteenth of the moon, and
" when the ſhadow of an elephant falls to the eaſt!"

275 ' Whatever a man, endued with ſtrong faith, pi-
' ouſly offers, as the law has directed, becomes a perpetual un-
' periſhable gratification to his anceſtors in the other world:

276 ' The tenth and ſo forth, except the fourteenth, in
' the dark half of the month, are the lunar days moſt ap-
' proved for ſacred obſequies: as they *are*, ſo *are* not the others.

277 ' He, who does honour to the manes on even
' lunar days, and under even lunar ſtations, enjoys all his
' deſires; on odd lunar days, and under odd lunar aſteriſms,
' he procures an illuſtrious race.

278 ' As the latter, *or dark*, half of the month ſurpaſſes,
' for the celebration of obſequies, the former, *or bright*,
' half; ſo the latter half of the day ſurpaſſes, *for the ſame*
' *purpoſe*, the former half of it.

279 ' The oblation to anceſtors muſt be duly made,
' even to *the concluſion of it with the diſtribution to* the ſervants,
' (or even to the cloſe of life) in the form preſcribed, by a
' *Bráhmen* wearing his thread on his right ſhoulder, proceed-
' ing from left to right, without remiſſneſs, and with *cuſa*
' graſs in his hand.

280 ' Obſequies muſt not be performed by night; ſince
' the night is called *rácſhasì* or *infeſted by demons*; nor while
' the ſun is riſing or ſetting, nor when it has juſt riſen.

281 ' A houſekeeper, *unable to give a monthly repaſt*, may
' perform obſequies here below, according to the ſacred
' ordinance, only thrice a year, in the ſeaſons of *hémanta*,
' *griſhma*, and *verſhà;* but the five ſacraments he muſt per-
' form daily.

282 ‘ The ſacrificial oblation, at obſequies to anceſtors, ‘ is ordained to be made in no vulgar fire; nor ſhould the ‘ monthly *ſráddha* of that *Bráhmen,* who keeps a perpetual ‘ fire, be made on any day except on that of the conjunc- ‘ tion.

283 ‘ When a twiceborn man, having performed his ‘ ablution, offers a ſatisfaction to the manes with water only, ‘ *being unable to give a repaſt*, he gains by that offering all the ‘ fruit of a *ſráddha*.

284 ‘ The wiſe call our fathers, *Vaſus;* our paternal grand- ‘ fathers, *Rudras;* our paternal great grandfathers, *Ádityas;* ‘ (that is, *all are to be revered as deities)* and to this effect there ‘ is a primeval text in the *Véda*.

285 ‘ Let a man, who is able, continually feed on *vighaſa*, ‘ and continually feed on *amrĭta:* by *vighaſa* is meant the re- ‘ ſidue of a repaſt at obſequies; and by *amrĭta*, the reſidue ‘ of a ſacrifice to the gods.

286 ‘ THIS complete ſyſtem of rules, for the five ſacra- ‘ ments and the like, has been declared to you: now hear ‘ the law for thoſe means of ſubſiſtence, which the chief ‘ of the twiceborn may ſeek.

CHAPTER THE FOURTH.

ON ECONOMICKS; AND PRIVATE MORALS.

1 ‘LET a *Bráhmen*, having dwelt with a preceptor during the firſt quarter of a man's life, paſs the ‘ſecond quarter of human life in his own houſe, when he ‘has contracted a legal marriage.

2 ‘He muſt live, with no injury, or with the leaſt poſ- ‘ſible injury, to animated beings, by purſuing thoſe means ‘of gaining ſubſiſtence, which are ſtrictly preſcribed by ‘law, except in times of diſtreſs:

3 ‘For the ſole purpoſe of ſupporting life, let him ac- ‘quire property by thoſe irreproachable occupations, which ‘are peculiar to his claſs, and unattended with bodily pain.

4 ‘He may live by *rĭta* and *amrĭta*, or, *if neceſſary*, by ‘*mrĭta*, or *pramrĭta*, or even by *ſatyanrĭta;* but never let ‘him ſubſiſt by *ſwavrĭtti:*

5 ‘By *rĭta*, muſt be underſtood lawful gleaning and ga- ‘thering; by *amrĭta*, what is given unaſked; by *mrĭta*, ‘what is aſked as alms; tillage is called *pramrĭta;*

6 ‘Traffick and moneylending are *ſatyanrĭta;* even by ‘them, *when he is deeply diſtreſſed*, may he ſupport life; but ‘ſervice for hire is named *ſwavrĭtti*, or *dog-living*, and of ‘courſe he muſt by all means avoid it.

7 'He may either ſtore up grain for three years; or 'garner up enough for one year; or collect what may laſt 'three days; or make no proviſion for the morrow.

8 'Of the four *Bráhmens* keeping houſe, *who follow thoſe 'four different modes,* a preference is given to the laſt in or- 'der ſucceſſively; as to him, who moſt completely by vir- 'tue has vanquiſhed the world:

9 'One of them ſubſiſts by all the ſix means of liveli- 'hood; another by three of them; a third, by two only; 'and a fourth lives barely on continually teaching the *Véda*.

10 'He, who ſuſtains himſelf by picking up grains 'and ears, muſt attach himſelf to ſome altar of conſecra- 'ted fire, but conſtantly perform thoſe rites only, which end 'with the dark and bright fortnights and with the ſolſtices.

11 'Let him never, for the ſake of a ſubſiſtence, have 'recourſe to popular converſation; let him live by the 'conduct of a prieſt, neither crooked, nor artful, nor 'blended *with the manners of the mercantile claſs*.

12 'Let him, if he ſeek happineſs, be firm in perfect 'content, and check all deſire of acquiring more *than he 'poſſeſſes;* for happineſs has its root in content, and diſcon- 'tent is the root of miſery.

13 'A *Bráhmen* keeping houſe, *and* ſupporting himſelf 'by any of the *legal* means before mentioned, muſt diſ- 'charge theſe *following* duties, which conduce to fame, 'length of life, and beatitude.

14 'Let him daily without ſloth perform his peculiar 'duty, which the *Véda* preſcribes; for he, who performs 'that *duty,* as well as he is able, attains the higheſt path to 'ſupreme bliſs.

15 ‘ He muſt not gain wealth *by muſick or dancing*, *or* by
‘ any art that pleaſes the ſenſe; nor by any prohibited art;
‘ nor, whether he be rich or poor, *muſt he receive gifts* indiſ-
‘ criminately.

16 ‘ Let him not, from a ſelfiſh appetite, be ſtrongly
‘ addicted to any ſenſual gratification; let him, by improv-
‘ ing his intellect, ſtudiouſly preclude an exceſſive attach-
‘ ment to ſuch pleaſures, *even though lawful.*

17 ‘ All kinds of wealth, that may impede his reading
‘ the *Véda*, let him wholly abandon, perſiſting by all means
‘ in the ſtudy of ſcripture; for that will be found his moſt
‘ beneficial attainment.

18 Let him paſs through this life, bringing his apparel,
‘ his diſcourſe, and his frame of mind, to a conformity with
‘ his age, his occupations, his property, his divine knowledge,
‘ and his family.

19 ‘ Each day let him examine thoſe holy books, which
‘ ſoon give increaſe of wiſdom; and thoſe, which teach the
‘ means of acquiring wealth; thoſe, which are ſalutary to
‘ life; and thoſe *nigamas*, which are explanatory of the *Véda;*

20 ‘ Since, as far as a man ſtudies completely the ſyſtem
‘ of ſacred literature, ſo far only can he become eminently
‘ learned, and ſo far may his learning ſhine brightly.

21 ‘ The ſacramental oblations to ſages, to the gods, to
‘ ſpirits, to men, and to his anceſtors, let him conſtantly per-
‘ form to the beſt of his power.

22 ‘ Some, who well know the ordinances for thoſe obla-
‘ tions, perform not always externally the five great ſacra-
‘ ments, but continually make offerings in their own organs
‘ *of ſenſation and intellect:*

23 'Some conſtantly ſacrifice their breath in their 'ſpeech, *when they inſtruct others, or praiſe* GOD *aloud*, and 'their ſpeech in their breath, *when they meditate in ſilence;* 'perceiving in their ſpeech and breath *thus employed* the un-'periſhable fruit of a ſacrificial offering:

24 'Other *Bráhmens* inceſſantly perform thoſe ſacrifices 'with ſcriptural knowledge only; ſeeing with the eye of 'divine learning, that ſcriptural knowledge is the root of 'every ceremonial obſervance.

25 'Let a *Bráhmen* perpetually make oblations to con-'ſecrated fire, at the beginning and end of day and night, 'and at the cloſe of each fortnight, *or at the conjunction and* '*oppoſition:*

26 'At the ſeaſon, when old grain is uſually conſumed, 'let him offer new grain for a plentiful harveſt; and at the 'cloſe of the ſeaſon, let him perform the rites called *adhva-*'*ra;* at the ſolſtices let him ſacrifice cattle; at the end of 'the year, let his oblations be made with the juice of 'the moonplant:

27 'Not having offered grain for the harveſt, nor cattle '*at the time of the ſolſtice,* let no *Bráhmen,* who keeps hallow-'ed fire, and wiſhes for long life, taſte rice or fleſh;

28 'Since the holy fires, not being honoured with new 'grain and with a ſacrifice of cattle, are greedy for rice and 'fleſh, and ſeek to devour his vital ſpirits.

29 'Let him take care, to the utmoſt of his power, that 'no gueſt ſojourn in his houſe unhonoured with a ſeat, with 'food, with a bed, with water, with eſculent roots, and with 'fruit:

30 'But, let him not honour with his converſation ſuch

'as do forbidden acts; such as subsist, like cats, *by interested*
'*craft*; such, as believe not the scripture; such as oppugn
'it by sophisms; or such as live like rapacious waterbirds.

31 'With oblations to the gods and to ancestors, let
'him do reverence to *Bráhmens* of the second order, who
'who are learned in theology, who have returned home
'from their preceptors, after having performed their reli-
'gious duties and fully studied the *Véda*; but men of an op-
'posite description let him avoid.

32 'Gifts must be made by each housekeeper, as far
'as he has ability, to religious mendicants, though hetero-
'dox; and a just portion must be reserved, without inconve-
'nience to his family, for all sentient beings, *animal and ve-*
'*getable*.

33 'A priest, who is master of a family, and pines with
'hunger, may seek wealth from a king *of the military class*,
'from a sacrificer, or his own pupil, but from no person else,
'*unless all other helps fail*: thus *will he show his* respect for the
'law.

34 'Let no priest, who keeps house, *and is* able *to procure*
'*food*, ever waste himself with hunger; nor, when he has
'any substance, let him wear old or sordid clothes.

35 'His hair, nails, and beard, being clipped; *his passions*
'subdued; his mantle, white; his body, pure; let him dili-
'gently occupy himself in reading the *Véda*, and be con-
'stantly intent on such acts, as may be salutary to him.

36 'Let him carry a staff of *Vénu*, an ewer with water
'in it, a handful of *cusa* grass, or *a copy of* the *Véda*; with
'a pair of bright golden rings in his ears.

37 'He must not gaze on the sun, whether rising or

'ſetting, or eclipſed, or reflected in water, or advanced to 'the middle of the ſky.

38 'Over a ſtring, to which a calf is tied, let him not 'ſtep; nor let him run, while it rains; nor let him look on 'his own image in water: this is a ſettled rule.

39 'By a mound of earth, by a cow, by an idol, by a '*Bráhmen*, by a pot of clarified butter, or of honey, by a 'place where four ways meet, and by large trees well 'known in the diſtrict, let him paſs with his right hand to-'ward them.

40 'Let him not, though mad with deſire, approach 'his wife, when her courſes appear; nor let him then ſleep 'with her in the ſame bed;

41 'Since the knowledge, the manhood, the ſtrength, 'the eyeſight, even the vital ſpirit, of him, who approach-'es his wife thus defiled, utterly periſh;

42 'But the knowledge, the manhood, the ſtrength, the 'ſight, and the life of him, who avoids her in that ſtate of 'defilement, are greatly increaſed.

43 'Let him neither eat with his wife, nor look at her 'eating, or ſneezing, or yawning, or ſitting careleſsly at her eaſe;

44 'Nor let a *Bráhmen*, who deſires manly ſtrength, be-'hold her ſetting off her eyes with black powder, or ſcent-'ing herſelf with eſſences, or baring her boſom, or bring-'ing forth a child.

45 'Let him not eat his food, wearing only a ſingle 'cloth; nor let him bathe quite naked; nor let him eject 'urine or feces in the highway, nor on aſhes, nor where 'kine are grazing,

46 'Nor on tilled ground, nor in water, nor on wood

'raiſed for burning, nor, *unleſs he be in great need,* on a moun-
'tain, nor on the ruins of a temple, nor at any time on a
'neſt of white ants,

47 'Nor in ditches with living creatures in them, nor
'walking, nor ſtanding, nor on the bank of a river, nor on
'the ſummit of a mountain:

48 'Nor let him ever eject them, looking at *things mov-*
'*ed by* the wind, or at fire, or at a prieſt, or at the ſun, or
'at water, or at cattle;

49 'But let him void his excrements, having covered
'the earth with wood, potherbs, *dry* leaves and graſs, or
'the like, carefully ſuppreſſing his utterance, wrapping up
'his breaſt and his head:

50 'By day let him void them with his face to the north;
'by night, with his face to the ſouth; at ſunriſe and ſunſet,
'in the ſame manner as by day;

51 'In the ſhade or in darkneſs, whether by day or by
'night, let a *Bráhmen* eaſe nature with his face turned as
'he pleaſes; and in places where he fears injury to life *from*
'*wild beaſts or from reptiles.*

52 'Of him, who ſhould urine againſt fire, againſt the
'ſun or the moon, againſt a twiceborn man, a cow, or the
'wind, all the ſacred knowledge would periſh.

53 'Let him not blow the fire with his mouth; let him
'not ſee his wife naked; let him not throw any foul thing
'into fire; nor let him warm his feet in it;

54 'Nor let him place it *in a chafing diſh* under *his bed;*
'nor let him ſtride over it; nor let him keep it, *while he ſleeps,*
'at his feet: let him do nothing, that may be injurious to life.

55 'At the time of ſunriſe or ſunſet, let him not eat,

'nor travel, nor lie down to reſt; let him not idly draw 'lines on the ground; nor let him take off his own chaplet 'of flowers.

56 'Let him not caſt into water either urine or ordure, 'nor ſaliva, nor cloth, or any other thing, ſoiled with im- 'purity, nor blood, nor any kinds of poiſon.

57 'Let him not ſleep alone in an empty houſe; nor 'let him wake a ſleeping man *ſuperiour to himſelf in wealth 'and in learning;* nor let him ſpeak to a woman at the time 'of her courſes; nor let him go to *perform* a ſacrifice, un- 'attended *by an officiating prieſt.*

58 'In a temple *of conſecrated fire,* in the paſture of kine, 'in the preſence of *Bráhmens,* in reading the *Véda,* and in 'eating his food, let him hold out his right arm uncovered.

59 'Let him not interrupt a cow *while ſhe is* drinking, 'nor give notice to any, *whoſe milk or water ſhe drinks;* nor 'let him, who knows *right from wrong,* and ſees in the ſky 'the bow of INDRA, ſhow it to any man.

60 'Let him not inhabit a town, in which civil and re- 'ligious duties are neglected; nor, for a long time, one in 'which diſeaſes are frequent: let him not begin a journey 'alone: let him not reſide long on a mountain.

61 'Let him not dwell in a city governed by a *Súdra* 'king, nor in one ſurrounded with men unobſervant of 'their duties, nor in one abounding with profeſſed hereticks, 'nor in one ſwarming with lowborn outcaſts.

62 'Let him eat no vegetable, from which the oil has 'been extracted; nor indulge his appetite to ſatiety; nor eat 'either too early or too late; nor *take any food* in the even- 'ing, if he have eaten to fulneſs in the morning.

63 'Let him make no vain corporeal exertion: let him 'not ſip water *taken up* with his *cloſed* fingers: let him eat 'nothing *placed* in his lap: let him never take pleaſure in 'aſking idle queſtions.

64 'Let him neither dance nor ſing, nor play on muſi-'cal inſtruments, *except in religious rites;* nor let him ſtrike his 'arm, or gnaſh his teeth, or make a braying noiſe, though 'agitated by paſſion.

65 'Let him not waſh his feet in a pan of mixed yel-'low metal; nor let him eat from a broken diſh, nor where 'his mind is diſturbed with anxious apprehenſions.

66 'Let him not uſe either ſlippers or clothes, or a ſa-'cerdotal ſtring, or an ornament, or a garland, or a water-'pot, which before have been uſed by another.

67 'With untrained beaſts of burden let him not travel; 'nor with ſuch, as are oppreſſed by hunger or by diſeaſe; 'nor with ſuch as have imperfect horns, eyes, or hoofs; nor 'with ſuch as have ragged tails:

68 'But let him conſtantly travel with beaſts well train-'ed, whoſe pace is quick, who bear all the marks of a good 'breed, who have an agreeable colour, and a beautiful form; 'giving them very little pain with his whip.

69 'The ſun in the ſign of *Canyà*, the ſmoke of a burning 'corſe, and a broken ſeat, muſt be ſhunned: he muſt never cut 'his own hair and nails, nor ever tear his nails with his teeth.

70 'Let him not break mould or clay *without cauſe:* let 'him not cut graſs with his nails; let him neither indulge 'any vain fancy, nor do any act, that can bring no future 'advantage:

71 'He, who *thus idly* breaks clay, or cuts graſs, or bites

‘ his nails, will ſpeedily ſink to ruin; and *ſo ſhall* a detractor,
‘ and an unclean perſon.

72 ‘ Let him uſe no contumelious phraſe: let him wear
‘ no garland except on his hair: to ride on the back of a
‘ bull or cow, is in all modes culpable.

73 ‘ Let him not paſs, otherwiſe than by the gate, into a
‘ walled town or an encloſed houſe; and by night let him
‘ keep aloof from the roots of trees.

74 ‘ Never let him play with dice: let him not put off
‘ his ſandals with his hand: let him not eat, while he reclines
‘ on a bed, nor what is placed in his hand, or on a bench;

75 ‘ Nor, when the ſun is ſet, let him eat any thing
‘ mixed with *tila;* nor let him ever in this world ſleep quite
‘ naked; nor let him go anywhither with a remnant of food
‘ in his mouth.

76 ‘ Let him take his food, having ſprinkled his feet with
‘ water; but never let him ſleep with his feet wet: he, who ta-
‘ kes his food with his feet ſo ſprinkled, will attain long life.

77 ‘ Let him never advance into a place undiſtinguiſh-
‘ able by his eye, or not eaſily paſſable: never let him look
‘ at urine or ordure; nor let him paſs a river *ſwimming* with
‘ his arms.

78 ‘ Let not a man, who deſires to enjoy long life,
‘ ſtand upon hair, nor upon aſhes, bones, or potſherds, nor
‘ upon ſeeds of cotton, nor upon huſks of grain.

79 ‘ Nor let him tarry *even under the ſhade of the ſame*
‘ *tree* with outcaſts for great crimes, nor with *Chandálas,*
‘ nor with *Puccaſas,* nor with idiots, nor with men proud
‘ of wealth, nor with *waſhermen and other* vile perſons, nor
‘ with *Antyavaſáyins.*

80 'Let him not give *even temporal* advice to a *Súdra;* 'nor, *except to his own ſervant,* what remains from his table; nor 'clarified butter, of which part has been offered *to the gods;* 'nor let him *in perſon* give ſpiritual counſel to ſuch a man, 'nor *perſonally* inform him of the legal expiation for his ſin:

81 'Surely he, who declares the law to a ſervile man, 'and he, who inſtructs him in the mode of expiating ſin, *ex-'cept by the intervention of a prieſt,* ſinks with that very man 'into the hell named *Aſamvrĭta.*

82 'Let him not ſtroke his head with both hands; nor 'let him even touch it, while food remains in his mouth; 'not without *bathing it,* let him bathe his body.

83 'Let him not *in anger* lay hold of hair, or ſmite 'any one on the head; nor let him, after his head has 'been rubbed with oil, touch *with oil* any of his limbs.

84 'From a king, not born in the military claſs, let 'him accept no gift, nor from ſuch as keep a ſlaughter-'houſe or an oilpreſs, or put out a vintner's flag, or ſub-'ſiſt by the gain of proſtitutes:

85 'One oilpreſs is as bad as ten ſlaughterhouſes; one 'vintner's flag, as ten oilpreſſes; one proſtitute, as ten 'vintner's flags; one *ſuch* king, as ten proſtitutes;

86 'With a ſlaughterer, *therefore,* who employs ten 'thouſand ſlaughterhouſes, a king, *not a ſoldier by birth,* is 'declared to be on a level; *and* a gift from him is tremendous.

87 'He, who receives a preſent from an avaricious king 'and a tranſgreſſor of the ſacred ordinances, goes in ſucceſ-'ſion to the following twenty one hells:

88 '*Támiſra, Andhatámiſra, Mahárauravа, Raurava, Na-'raca, Cálaſútra,* and *Mahánaraca;*

89 ‘ *Sanjívana, Mahávíchi, Tapana, Sampratápana, San-* ‘ *háta, Sacácóla, Cudmala, Pútimrïttica;*

90 ‘ *Lóhaſancu*, or *ironſpiked*, and *Rijíſha, Pant'hána,* ‘ the river *Sálmalì, Aſipatravana*, or *the ſwordleaved foreſt,* ‘ and *Lóh'ángáraca*, or *the pit of redhot charcoal.*

91 ‘ *Bráhmens*, who know this *law*, who ſpeak the ‘ words of the *Véda*, and who ſeek bliſs after death, accept ‘ no gifts from a king.

92 ‘ LET the houſekeeper wake in the time ſacred to ‘ BRA'HMÍ, *the goddeſs of ſpeech, that is, in the laſt watch of* ‘ *the night*: let him then reflect on virtue and virtuous emo- ‘ luments, on the bodily labour, which they require, and on ‘ the whole meaning and very eſſence of the *Véda.*

93 ‘ Having riſen, having done what nature makes ne- ‘ ceſſary, having then purified himſelf and fixed his atten- ‘ tion, let him ſtand a long time repeating the *gáyatrì* for ‘ the firſt *or morning* twilight; as he muſt, for the laſt *or* ‘ *evening* twilight in its proper time.

94 ‘ By continued repetition of the *gáyatrì* at the twi- ‘ lights, the holy ſages acquired length of days, perfect know- ‘ ledge, reputation during life, fame after death, and celeſ- ‘ tial glory.

95 ‘ Having duly performed the *upácarma*, or *domeſtick* ‘ *ceremony with ſacred fire*, at the full moon of *Srávana* or of ‘ *Bhádra*, let the *Bráhmen*, fully exerting his intellectual pow- ‘ ers, read the *Védas* during four months and one fortnight:

96 ‘ Under the lunar aſteriſm *Puſhya*, or on the firſt ‘ day of the bright half of *Mágha*, and in the firſt part of ‘ the day, let him perform, out of the town, *the ceremony* ‘ *called* the *utſerga* of the *Védas*.

97 ‘ Having performed that ceremony out of town, as ‘ the law direсts, let him defiſt from reading for one *inter-* ‘ *mediate* night winged *with two days*, or for that day and ‘ *that following* night only;

98 ‘ But after that *intermiſſion*, let him attentively read ‘ the *Védas* in the bright fortnights; and in the dark fort- ‘ nights let him conſtantly read all the *Védángas*.

99 ‘ He muſt never read the *Véda* without accents and ‘ letters well pronounced; nor ever in the preſence of *Sú-* ‘ *dras;* nor, *having begun to read it* in the laſt watch of the ‘ night, muſt he, though fatigued, ſleep again.

100 ‘ By the rule juſt mentioned let him continually, ‘ with his faculties exerted, read the *Mantras*, or holy texts, ‘ compoſed in regular meaſures; and, when he is under no ‘ reſtraint, let him read both the *Mantras* and the *Bráhma-* ‘ *nas*, or chapters on the attributes of GOD.

101 ‘ LET a reader of the *Véda*, and a teacher of it to ‘ his pupils, in the form preſcribed, always avoid reading ‘ on the following prohibited days.

102 ‘ By night, when the wind meets his ear, and by ‘ day when the duſt is collected, *he muſt not read* in the ſea- ‘ ſon of rain; ſince both thoſe times are declared unfit for ‘ reading, by ſuch as know when the *Véda* ought to be ‘ read.

103 ‘ In lightning, thunder, *and* rain, or during the fall ‘ of large fireballs on all ſides, at ſuch times MENU has or- ‘ dained the reading of ſcripture to be deferred till the ſame ‘ time next day.

104 ‘ When the prieſt perceives thoſe accidents occur- ‘ ring at once, while his fires are kindled for *morning and*

'*evening* ſacrifices, then let him know, that the *Véda* muſt
'not be read; and when clouds are ſeen gathered out of
'ſeaſon.

105 'On the occaſion of a preternatural ſound from the
'ſky, of an earthquake, or an obſcuration of the heavenly
'bodies, even in due ſeaſon, let him know, that his reading
'muſt be poſtponed till the proper time:

106 'But if, while his fires are blazing, the ſound of
'lightning and thunder is heard *without rain*, his reading
'muſt be diſcontinued, only while the phenomenon laſts;
'the remaining event, *or rain alſo*, happening, it muſt ceaſe
'for a night and a day.

107 'The reading of ſuch, as wiſh to attain the excel-
'lent reward of virtue, muſt continually be ſuſpended in
'towns and in cities, and always where an offenſive ſmell
'prevails.

108 'In a diſtrict, through which a corpſe is carried,
'and in the preſence of an unjuſt perſon, the reading of
'ſcripture muſt ceaſe; *and* while the ſound of weeping is
'heard; and in a promiſcuous aſſembly of men.

109 'In water, near midnight, and while the two na-
'tural excretions are made, or with a remnant of food in
'the mouth, or when the *ſráddha* has recently been
'eaten, let no man even meditate in his heart *on the holy*
'*texts*.

110 'A learned *Bráhmen*, having received an invitation
'to the obſequies of a ſingle anceſtor, muſt not read the
'*Véda* for three days; nor when the king has a ſon born;
'nor when the dragon's head cauſes an eclipſe.

111 'As long as the ſcent and unctuoſity of perfumes

'remain on the body of a learned prieſt, who has partaken
'of an entertainment, ſo long he muſt abſtain from pro-
'nouncing the texts of the *Véda*.

112 'Let him not read lolling on a couch, nor with
'his feet raiſed on a bench, nor with his thighs croſſed,
'nor having lately ſwallowed meat, or the rice and other
'food *given* on the birth or death of a relation;

113 'Nor in a cloud of duſt, nor while arrows whiz,
'*or a lute ſounds*, nor in either of the twilights, nor at the
'conjunction, nor on the fourteenth day, nor at the oppoſi-
'tion, nor on the eighth day, of the moon:

114 'The dark lunar day deſtroys the ſpiritual teacher;
'the fourteenth deſtroys the learner; the eighth and the day
'of the full moon deſtroy *all remembrance of* ſcripture; for
'which reaſons he muſt avoid reading on thoſe lunar days.

115 'Let no *Bráhmen* read, while duſt falls like a ſhow-
'er, nor while the quarters of the firmament are inflamed,
'nor while ſhakals yell, nor while dogs bark or yelp, nor
'while aſſes or camels bray, nor while men in company
'chatter.

116 'He muſt not read near a cemetery, near a town,
'or in a paſture for kine; nor in a mantle worn before at a
'time of dalliance; nor having juſt received the preſent
'uſual at obſequies:

117 'Be it an animal, or a thing inanimate, or what-
'ever be the gift at a *ſráddha*, let him not, having lately ac-
'cepted it, read the *Véda*; for ſuch a *Bráhmen* is ſaid to have
'his mouth in his hand.

118 'When the town is beſet by robbers, or an alarm
'has been raiſed by fire, and in all terrors from ſtrange phe-

'nomena, let him know, that his lecture muſt be ſuſpended
'till the due time *after the cauſe of terror has ceaſed.*

119 'The ſuſpenſion of reading ſcripture, after a per-
'formance of the *upácarma* and *utſerga,* muſt be for three
'whole nights, *by the man who ſeeks virtue more than know-*
'*ledge;* alſo for one day and night, on the eighth lunar days
'which follow thoſe ceremonies, and on the nights at the
'cloſe of the ſeaſons.

120 'Never let him read on horſeback, nor on a tree,
'nor on an elephant, nor in a boat, nor on an aſs, nor on a
'camel, nor ſtanding on barren ground, nor borne in a car-
'riage;

121 'Nor during a verbal altercation, nor during a mu-
'tual aſſault, nor with an army, nor in battle, nor after food,
'*while his hand is moiſt from waſhing,* nor with an indigeſ-
'tion, nor after vomiting, nor with four eructations;

122 'Nor without notice to a gueſt juſt arrived, nor
'while the wind vehemently blows, nor when blood guſhes
'from his body, nor when it is wounded by a weapon.

123 'While the ſtrain of the *Sáman* meets his ear, he
'ſhall not read the *Rïch,* or the *Yajuſh;* nor any part of
'the *Véda,* when he has juſt concluded the whole; nor *any*
'*other part,* when he has juſt finiſhed the book entitled
'*´Aranyaca:*

124 'The *Rigvéda* is held ſacred to the gods; the *Ya-*
'*jurvéda* relates to mankind; the *Sámavéda* concerns the
'manes of anceſtors, and the ſound of it, *when chanted,* raiſes
'therefore a notion of ſomething impure.

125 'Knowing this *collection of rules,* let the learned read
'the *Véda* on every *lawful* day, having firſt repeated in order

'the pure eſſence of the three *Védas*, namely, the *pranava*,
'the *vyáhrĭtis*, and the *gáyatrì*.

126 'If a beaſt uſed in agriculture, a frog, a cat, a dog,
'a ſnake, an ichneumon, or a rat, paſs between *the lecturer*
'*and his pupil*, let him know, that the lecture muſt be inter-
'mitted for a day and a night.

127 'Two occaſions, when the *Véda* muſt not be read,
'let a *Bráhmen* conſtantly obſerve with great care; *namely*,
'when the place for reading it is impure, and when he is
'himſelf unpurified.

128 'On the dark night of the moon, and on the
'eighth, on the night of the full moon, and on the four-
'teenth, let a *Bráhmen*, who keeps houſe, be continually
'chaſte as a ſtudent in theology, even in the ſeaſon of nup-
'tial embraces.

129 'Let him not bathe, having juſt eaten; nor while
'he is afflicted with diſeaſe; nor in the middle of the
'night; nor with many clothes; nor in a pool of water im-
'perfectly known.

130 'Let him not intentionally paſs over the ſha-
'dow of ſacred images, of a natural or ſpiritual father,
'of a king, of a *Brăhmen*, who keeps houſe, or of any
'reverend perſonage; nor of a redhaired *or coppercoloured*
'man; nor of one, who has juſt performed a ſacri-
'fice.

131 'At noon or at midnight, or having eaten fleſh at
'a *ſráddha*, or in either of the twilights, let him not long
'tarry, where four ways meet.

132 'He muſt not ſtand knowingly near oil and other
'things, with which a man has rubbed his body, or water,

'in which he has waſhed himſelf, or feces and urine, or 'blood, or mucus, or any thing chewed and ſpitten out, or 'any thing vomited.

133 'Let him ſhow no particular attention to his enemy, or his enemy's friend, to an unjuſt perſon, to a thief, 'or to the wife of another man;

134 'Since nothing is known in this world ſo obſtructive to length of days, as the culpable attention of a man 'to the wife of another.

135 'Never let him, who deſires an increaſe of wealth, 'deſpiſe a warrior, a ſerpent, or a prieſt verſed in ſcripture, how mean ſo ever *they may appear;*

136 'Since thoſe three, when contemned, may deſtroy 'a man; let a wiſe man therefore always beware of treating 'thoſe three with contempt:

137 'Nor ſhould he deſpiſe *even* himſelf on account of 'previous miſcarriages: let him purſue fortune till death, 'nor ever think her hard to be attained.

138 'Let him ſay what is true, but let him ſay what is 'pleaſing; let him ſpeak no diſagreeable truth, nor let him 'ſpeak agreeable falſehood: this is a primeval rule.

139 'Let him ſay "well and good," or let him ſay '"well" only; but let him not maintain fruitleſs enmity 'and altercation with any man.

140 'Let him not journey too early in the morning or 'too late in the evening, nor too near the midday, nor 'with an unknown companion, nor alone, nor with men 'of the ſervile claſs.

141 'Let him not inſult thoſe, who want a limb, or 'have a limb redundant, who are unlearned, who are ad-

'vanced in age, who have no beauty, who have no wealth, 'or who are of an ignoble race.

142 'Let no prieſt, unwaſhed after food, touch with 'his hand a cow, a *Bráhmen*, or fire; nor, being in good 'health *and* unpurified, let him even look at the lumina-'ries in the firmament:

143 'But, having accidentally touched them before his 'purification, let him ever ſprinkle, with water in the palm 'of his hand, his organs of ſenſation, all his limbs, and his 'navel.

144 'Not being in pain from diſeaſe, let him never 'without cauſe touch the cavities of his body; and care-'fully let him avoid his concealed hair.

145 'Let him be intent on *thoſe propitious obſervances* '*which lead to* good fortune, and on the diſcharge of his 'cuſtomary duties, his body and mind being pure, and his 'members kept in ſubjection; let him conſtantly without 'remiſsneſs repeat the *gáyatrì*, and preſent his oblation to 'fire:

146 'To thoſe, who are intent on good fortune and on 'the diſcharge of their duties, who are always pure, who 'repeat the holy text and make oblations to fire, no cala-'mity happens.

147 'In due ſeaſon let him ever ſtudy the ſcripture 'without negligence; for the ſages call that his principal 'duty: every other duty is declared to be ſubordinate.

148 'By reading the *Véda* continually, by purity of bo-'dy and mind, by rigorous devotion, and by doing no in-'jury to animated creatures, he brings to remembrance his 'former birth:

149 'A *Bráhmen*, remembering his former birth, a-
'gain reads the *Véda*, and, by reading it conſtantly, attains
'bliſs without end.

150 'On the days of the conjunction and oppoſition, let
'him conſtantly make thoſe oblations, which are hallowed by
'the *gáyatrì*, and thoſe, which avert misfortune; but on the
'eighth and ninth lunar days *of the three dark fortnights after*
'*the end of Agraháyan*, let him always do reverence to the
'manes of anceſtors.

151 'Far from the manſion of holy fire, let him re-
'move all ordure; far *let him remove* water, in which feet
'have been waſhed; far *let him remove* all remnants of food,
'and all ſeminal impurity.

152 'At the beginning of each day let him diſcharge
'his feces, bathe, rub his teeth, apply a collyrium to his
'eyes, adjuſt his dreſs, and adore the gods.

153 'On the dark lunar day, and on the other month-
'ly *parvans*, let him viſit the images of deities, and *Bráhmens*
'eminent in virtue, and the ruler of the land, for the ſake
'of protection, and thoſe whom he is bound to revere.

154 'Let him humbly greet venerable men, *who viſit*
'*him*, and give them his own ſeat; let him ſit near them,
'cloſing the palms of his hands; and when they depart,
'let him walk ſome way behind them.

155 'Let him practiſe without intermiſſion that ſyſtem
'of approved uſages, which is the root of all duty religious
'and civil, declared at large in the ſcripture and ſacred
'lawtracts, together with the ceremonies peculiar to each
'act;

156 'Since by ſuch practice long life is attained; by

'such practice *is gained* wealth unperishable; such practice
'baffles every mark of ill fortune:

157 'But, by an opposite practice, a man surely sinks
'to contempt in this world, has always a large portion of
'misery, is afflicted with disease and shortlievd;

158 'While the man, who is observant of approved
'usages, endued with faith in scripture, and free from a
'spirit of detraction, lives a hundred years, even though he
'bear no bodily mark of a prosperous life.

159 'Whatever act depends on another man, that act
'let him carefully shun; but whatever depends on himself,
'to that let him studiously attend:

160 'ALL, THAT DEPENDS ON ANOTHER, GIVES PAIN;
'AND ALL, THAT DEPENDS ON HIMSELF, GIVES PLEASURE; let
'him know this to be in few words the definition of plea-
'sure and pain.

161 'When an act, *neither prescribed nor prohibited*, gra-
'tifies the mind of him, who performs it, let him perform
'it with diligence; but let him avoid its opposite.

162 'Him, by whom he was invested with the sacrifi-
'cial thread, him, who explained the *Véda* or even a part
'of it, his mother, and his father, natural or spiritual, let
'him never oppose; nor priests, nor cows, nor persons tru-
'ly devout.

163 'Denial of a future state, neglect of the scrip-
'ture, and contempt of the deities, envy and hatred, va-
'nity and pride, wrath and severity, let him at all times
'avoid.

164 'Let him not, when angry, throw a stick at another
'man, nor smite him with any thing; unless he be a son or

'a pupil: thoſe two he may chaſtiſe for their *improvement* 'in learning.

165 'A twiceborn man, who barely aſſaults a *Bráh-* '*men* with intention to hurt him, ſhall be whirled about for 'a century in the hell named *Támiſra*;

166 '*But*, having ſmitten him in anger and by deſign, 'even with a blade of graſs, he ſhall be born, in one and 'twenty tranſmigrations, from the wombs of impure quadru- 'peds.

167 'He, who, through ignorance of the law, ſheds 'blood from the body of a *Bráhmen*, not engaged in battle, 'ſhall feel exceſſive pain in his future life:

168 'As many particles of duſt as the blood ſhall roll 'up from the ground, for ſo many years ſhall the ſhedder 'of that blood be mangled by other animals in his next 'birth.

169 'Let not him then, who knows *this law*, even aſ- 'ſault a *Bráhmen* at any time, nor ſtrike him even with graſs, 'nor cauſe blood to guſh from his body.

170 'Even here below an unjuſt man attains no felici- 'ty; nor he, whoſe wealth proceeds from giving falſe evi- 'dence; nor he, who conſtantly takes delight in miſchief.

171 'Though oppreſſed by penury, in conſequence of 'his righteous dealings, let him never give his mind to un- 'righteouſneſs; for he may obſerve the ſpeedy overthrow 'of iniquitous and ſinful men.

172 'Iniquity, committed in this world, produces not 'fruit immediately, *but*, like the earth, *in due ſeaſon*; and, ad- 'vancing by little and little, it eradicates the man, who 'committed it.

173 'Yes; iniquity, once committed, fails not of pro-
'ducing fruit to him, who wrought it; if not in his own
'perſon, yet in his ſons; or, if not in his ſons, yet in his
'grandſons:

174 'He grows rich for a while through unrighteouſ-
'neſs; then he beholds good things; then it is, that he
'vanquiſhes his foes; but he periſhes at length from his
'whole root upwards.

175 'LET a man continually take pleaſure in truth, in
'juſtice, in laudable practices, and in purity; let him
'chaſtiſe thoſe, whom he may chaſtiſe, in a legal mode;
'let him keep in ſubjection his ſpeech, his arm, and his
'appetite:

176 'Wealth and pleaſures, repugnant to law, let him
'ſhun; and even lawful acts, which may cauſe future pain,
'or be offenſive to mankind.

177 'Let him not have nimble hands, reſtleſs feet, or
'voluble eyes; let him not be crooked in his ways; let
'him not be flippant in his ſpeech, nor intelligent in doing
'miſchief.

178 'Let him walk in the path of good men; the
'path, in which his parents and forefathers walked: while
'he moves in that path, he can give no offence.

179 'WITH an attendant on conſecrated fire, a perfor-
'mer of holy rites, and a teacher of the *Véda*, with his
'maternal uncle, with his gueſt or a dependant, with a child,
'with a man either aged or ſick, with a phyſician, with his
'paternal kindred, with his relations by marriage, and with
'couſins on the ſide of his mother,

180 'With his mother herſelf, or with his father, with

'his kinſwomen, with his brother, with his ſon, his wife,
'or his daughter, and with his whole ſet of ſervants, let
'him have no ſtrife.

181 'A houſekeeper, who ſhuns altercation with thoſe
'*juſt mentioned*, is releaſed from all ſecret faults; and, by ſup-
'preſſing all ſuch diſputes, he obtains a victory over the
'following worlds:

182 'The teacher of the *Véda* ſecures him the world
'of BRAHMA'; his father, the world *of the Sun*, *or* of the
'*Prajápetis;* his gueſt, the world of INDRA; his attendants on
'holy fire, the world of *Dévas;*

183 'His female relations, the world of celeſtial nymphs;
'his maternal couſins, the world of the *Viſvadévas;* his re-
'lations by affinity, the world of waters; his mother and
'maternal uncle give him power on earth;

184 'Children, old men, poor dependants, and ſick
'perſons, muſt be conſidered as rulers of the pure ether;
'his elder brother, as equal to his father; his wife and ſon,
'as his own body;

185 'His aſſemblage of ſervants, as his own ſhadow;
'his daughter, as the higheſt object of tenderneſs: let him,
'therefore, when offended by any of thoſe, bear the offence
'without indignation.

186 'THOUGH permitted to receive preſents, let him
'avoid a habit of taking them; ſince, by taking many gifts,
'his divine light ſoon fades.

187 'Let no man of ſenſe, who has not fully informed
'himſelf of the law concerning gifts of *particular* things,
'accept a preſent, even though he pine with hunger.

188 'The man, who knows not that law, yet accepts

'gold or gems, land, a horſe, a cow, food, raiment, oils or 'clarified butter, becomes mere aſhes, like wood conſumed 'by fire:

189 'Gold and gems burn up his nouriſhment and 'life; land and a cow, his body; a horſe, his eyes; rai- 'ment, his ſkin; clarified butter, his manly ſtrength; oils, 'his progeny.

190 'A twiceborn man, void of true devotion, and 'not having read the *Véda*, yet eager to take a gift, ſinks 'down together with it, as with a boat of ſtone in deep 'water.

191 'Let him then, who knows not the law, be fear- 'ful of preſents from this or that giver; ſince an ignorant 'man, even by a ſmall gift, may become helpleſs as a cow 'in a bog.

192 'Let no man, apprized of this law, preſent even 'water to a prieſt, who acts like a cat, not to him, who acts 'like a bittern, nor to him, who is unlearned in the *Véda;*

193 'Since property, though legally gained, if it be 'given to either of thoſe three, becomes prejudicial in the 'next world both to the giver and receiver:

194 'As he, who tries to paſs over deep water in a 'boat of ſtone, ſinks to the bottom, ſo thoſe two ignorant 'men, the receiver and the giver, ſink to a region of tor- 'ment.

195 'A covetous wretch, who continually diſplays 'the flag of virtue, a pretender, a deluder of the people, is 'declared to be the man, who acts like a cat: he is an 'injurious hypocrite, a detractor from the merits of all 'men.

196 'A twiceborn man, with his eyes dejected, mo-
'rose, intent on his own advantage, sly, and falsely de-
'mure, is he, who acts like a bittern.

197 'Such priests, as live like bitterns, and such as de-
'mean themselves like cats, fall by that sinful conduct into
'the hell called *Andhatámisra*.

198 'LET no man, having committed sin, perform a pe-
'nance, under the pretext of austere devotion, disguising
'his crime under fictitious religion and deceiving both wo-
'men and low men:

199 'Such impostors, though *Bráhmens*, are despised, in
'the next life and in this, by all who pronounce holy texts;
'and every religious act fraudulently performed goes to
'evil beings.

200 'He, who has no right to distinguishing marks, yet
'gains a subsistence by wearing false marks of distinction,
'takes to himself the sin committed by those who are enti-
'tled to such marks, and shall again be born from the
'womb of a brute animal.

201 'NEVER let him bathe in the pool of another man;
'for he, who bathes in it *without licence*, takes to himself a
'small portion of the sins, which the maker of the pool
'has committed.

202 'He, who appropriates to his own use the carriage,
'the bed, the seat, the well, the garden, or the house of
'another man, who has not delivered them to him, assumes
'a fourth part of the guilt of their owner.

203 'In rivers, in ponds dug by holy persons, and in
'lakes, let him always bathe; in rivulets also, and in
'torrents.

204 'A WISE man ſhould conſtantly diſcharge all the 'moral duties, though he perform not conſtantly the cere-'monies of religion; ſince he falls low, if, while he performs 'ceremonial acts only, he diſcharge not his moral duties.

205 'NEVER let a prieſt eat part of a ſacrifice not be-'gun with texts of the *Véda*, nor of one performed by a 'common ſacrificer, by a woman, or by an eunuch:

206 'When thoſe perſons offer the clarified butter, it 'brings misfortune to good men, and raiſes averſion in 'the deities; ſuch *oblations*, therefore, he muſt carefully 'ſhun.

207 'Let him never eat the food of the inſane, the 'wrathful, or the ſick; nor that, on which lice have fallen; 'nor that, which has deſignedly been touched by a foot;

208 'Nor that, which has been looked at by the ſlayer 'of a prieſt, *or by any other deadly ſinner*, or has even been 'touched by a woman in her courſes, or pecked by a bird, 'or approached by a dog;

209 'Nor food which has been ſmelled by a cow; nor 'particularly that, which has been proclaimed *for all comers;* 'nor the food of aſſociated knaves, or of harlots; nor that, 'which is contemned by the learned in ſcripture;

210 'Nor that of a thief or a publick ſinger, of a car-'penter, of an uſurer, of one who has recently come from 'a ſacrifice, of a niggardly churl, or of one bound with 'fetters;

211 'Of one publickly defamed, of an eunuch, of an 'unchaſte woman, or of a hypocrite; nor any ſweet thing 'turned acid, nor what has been kept a whole night; nor 'the food of a ſervile man, nor the orts of another;

212 ‘ Nor the food of a physician, or of a hunter, or
‘ of a dishonest man, or of an eater of orts; nor that of
‘ any cruel person; nor of a woman in childbed; nor of
‘ him, who rises prematurely from table to make an ablu-
‘ tion; nor of her, whose ten days of purification have
‘ not elapsed;

213 ‘ Nor that, which is given without due honour to
‘ honourable men; nor any flesh, which has not been sa-
‘ crificed; nor the food of a woman, who has neither a
‘ husband nor a son; nor that of a foe, nor that of the whole
‘ town, nor that of an outcast, nor that on which any per-
‘ son has sneezed;

214 ‘ Nor that of a backbiter, or of a false witness;
‘ nor of one, who sells the reward of his sacrifice; nor of
‘ a publick dancer, or a tailor; nor of him, who has return-
‘ ed evil for good;

215 ‘ Nor that of a blacksmith, or a man of the tribe
‘ called *Nishâda*, nor of a stageplayer, nor of a worker in
‘ gold or in cane, nor of him who sells weapons;

216 ‘ Nor of those, who train hunting dogs, or sell fer-
‘ mented liquor; nor of him who washes clothes, or who
‘ dyes them; nor of any malevolent person; nor of one,
‘ who ignorantly suffers an adulterer to dwell under his
‘ roof;

217 ‘ Nor of those, who knowingly bear with the pa-
‘ ramours of their own wives, or are constantly in subjection
‘ to women; nor food given for the dead before ten days
‘ of purification have passed; nor any food whatever, but
‘ that which satisfies him.

218 ‘ Food given by a king, impairs his manly vigour;

'by one of the ſervile claſs, his divine light; by goldſmiths,
'his life; by leathercutters, his good name:

219 'Given by *cooks and the like* mean artiſans, it de-
'ſtroys his offspring; by a waſherman, his muſcular ſtrength;
'but the food of knaviſh aſſociates and harlots excludes
'him from heaven:

220 'The food of a phyſician is purulent; that of a
'libidinous woman, ſeminal; that of an uſurer, feculent: that
'of a weaponſeller, filthy:

221 'That of all others, mentioned in order, whoſe
'food muſt never be taſted, is held equal by the wiſe to the
'ſkin, bones, and hair of the dead.

222 'Having unknowingly ſwallowed the food of any
'ſuch perſons, he muſt faſt during three days; but, having
'eaten it knowingly, he muſt perform the ſame harſh pe-
'nance, as if he had taſted any ſeminal impurity, ordure,
'or urine.

223 'Let no learned prieſt eat the dreſſed grain of a
'ſervile man, who performs no parental obſequies; but,
'having no other means to live, he may take from him raw
'grain enough for a ſingle night.

224 'The deities, having well conſidered the food of a
'niggard, who has read the ſcripture, and that of an uſurer,
'who beſtows gifts liberally, declared the food of both to
'be equal in quality;

225 'But BRAHMA', advancing toward the gods, thus
'addreſſed them: "Make not that equal, which in truth is
"unequal; ſince the food of a liberal man is purified by
"faith, while that of a learned miſer is defiled by his want
"of faith in what he has read."

226 ' Let each *wealthy* man continually and sedulously
' perform sacred rites, and consecrate pools or gardens with
' faith; since those two acts, accomplished with faith and
' with riches honestly gained, procure an unperishable re-
' ward:

227 ' If he meet with fit objects of benevolence, let
' him constantly bestow gifts on them, both at sacrifices
' and consecrations, to the best of his power and with a
' cheerful heart;

228 ' Such a gift, how small soever, bestowed on request
' without grudging, passes to a worthy object, who will se-
' cure the giver from all evil.

229 ' A giver of water obtains content; a giver of food,
' extreme bliss; a giver of *tila*, desired offspring; a giver of
' a lamp, unblemished eyesight;

230 ' A giver of land obtains landed property; a giver
' of gems or gold, long life; a giver of a house, the most
' exalted mansion; a giver of silver, exquisite beauty;

231 ' A giver of clothes, the same station with Chan-
' dra; a giver of a horse, the same station with Aswi;
' a given of a bull, eminent fortune; a giver of a cow, the
' mansion of Su´rya;

232 ' A giver of a carriage or a bed, an excellent con-
' sort; a giver of safety, supreme dominion; a giver of
' grain, perpetual delight; a giver of scriptural knowledge,
' union with God:

233 ' Among all those gifts, of water, food, kine, land,
' clothes, *tila*, gold, clarified butter, and the rest, a gift
' of spiritual knowledge is consequently the most impor-
' tant;

234 ‘ And for whatever purpoſe a man beſtows any ‘ gift, for a ſimilar purpoſe he ſhall receive, with due ho‐ ‘ nour, a ſimilar reward.

235 ‘ Both he, who reſpectfully beſtows a preſent, and ‘ he who reſpectfully accepts it, ſhall go to a ſeat of bliſs; ‘ but, if they act otherwiſe, to a region of horror.

236 ‘ LET not a man be proud of his rigorous devo‐ ‘ tion; let him not, having ſacrificed, utter a falſehood; ‘ let him not, though injured, inſult a prieſt; having made a ‘ donation, let him never proclaim it:

237 ‘ By falſehood, the ſacrifice becomes vain; by pride, ‘ the merit of devotion is loſt; by inſulting prieſts, life is di‐ ‘ miniſhed; and by proclaiming a largeſs, its fruit is de‐ ‘ ſtroyed.

238 ‘ GIVING no pain to any creature, let him collect ‘ virtue by degrees, for the ſake of acquiring a companion ‘ to the next world, as the white ant by degrees builds his ‘ neſt;

239 ‘ For, in his paſſage to the next world, neither his ‘ father, nor his mother, nor his wife, nor his ſon, nor his ‘ kinſmen, will remain in his company: his Virtue alone ‘ will adhere to him.

240 ‘ Single is each man born; ſingle he dies; ſingle ‘ he receives the reward of his good, and ſingle the puniſh‐ ‘ ment of his evil, deeds:

241 ‘ When he leaves his corſe, like a log or a lump ‘ of clay, on the ground, his kindred retire with averted ‘ faces; but his Virtue accompanies his ſoul.

242 ‘ Continually, therefore, by degrees let him collect ‘ virtue, for the ſake of ſecuring an inſeparable companion;

'ſince with Virtue for his guide, he will traverſe a gloom,
'how hard to be traverſed!

243 'A man, habitually virtuous, whoſe offences have 'been expiated by devotion, is inſtantly conveyed after 'death to the higher world, with a radiant form and a body 'of ethereal ſubſtance.

244 'He, who ſeeks to preſerve an exalted rank, muſt 'conſtantly form connexions with the higheſt and beſt fa-'milies, but avoid the worſt and the meaneſt;

245 'Since a prieſt, who connects himſelf with the beſt 'and higheſt of men, avoiding the loweſt and worſt, attains 'eminence; but ſinks, by an oppoſite conduct, to the claſs 'of the ſervile.

246 'He, who perſeveres in good actions, in ſubduing 'his paſſions, in beſtowing largeſſes, in gentleneſs of manners, 'who bears hardſhips patiently, who aſſociates not with the 'malignant, who gives pain to no ſentient being, obtains fi-'nal beatitude.

247 'Wood, water, roots, fruit, and food placed be-'fore him without his requeſt, he may accept from all men; 'honey alſo, and protection from danger.

248 'Gold, or other alms, voluntarily brought and pre-'ſented, but unaſked and unpromiſed, Brahmá conſidered 'as receivable even from a ſinner:

249 'Of him, who ſhall diſdain to accept ſuch alms, 'neither will the manes eat the funeral oblations for 'fifteen years, nor will the fire convey the burnt ſacrifice 'to the gods.

250 'A bed, houſes, blades of *cuſa*, perfumes, water, flow-'ers, jewels, buttermilk, ground rice, fiſh, new milk, fleſh-

'meat, and green vegetables, let him not proudly re-'ject.

251 'When he wishes to relieve his natural parents or 'spiritual father, his wife or others, whom he is bound to 'maintain, or when he is preparing to honour deities or 'guests, he may receive gifts from any person, but must not 'gratify himself with such presents:

252 'If his parents, however, be dead, or if he live with-'out them in his own house, let him, when he seeks nour-'ishment for himself, receive presents invariably from good 'men alone.

253 'A labourer in tillage, a familyfriend, a herds-'man, a slave, a barber, a poor stranger offering his humble 'duty, are men of the servile class, who may eat the food of 'their superiors:

254 'As the nature of the poor stranger is, as the work 'is, which he desires to perform, and as he may show most 'respect *to the master of the house*, even thus let him offer his 'service;

255 'For he, who describes himself to worthy men 'in a manner contrary to truth, is the most sinful wretch 'in this world: he is the worst of thieves, a stealer of 'minds.

256 'All things have their sense ascertained by speech; 'in speech they have their basis; and from speech they pro-'ceed: consequently, a falsefier of speech falsefies every 'thing.

257 'When he has paid, as the law directs, his debts 'to the sages, to the manes, and to the gods, *by reading the 'scripture, begetting a son, and performing regular sacrifices*, he

'may resign all to his son *of mature age,* and reside in his
'family house, with no employment, but that of an umpire.

258 'Alone, in some solitary place, let him constantly
'meditate on the divine nature of the soul, for by such me-
'ditation he will attain happiness.

259 'THUS has been declared the mode, by which a
'*Bráhmen,* who keeps house, must continually subsist, toge-
'ther with the rule of devotion ordained for a pupil re-
'turned from his preceptor; a laudable rule, which increases
'the best of *the three* qualities.

260 'A priest, who lives always by these rules, who
'knows the ordinances of the *Véda,* who is freed from the
'bondage of sin, shall be absorbed in the divine essence.

CHAPTER THE FIFTH:

ON DIET, PURIFICATION, AND WOMEN.

1 THE Sages, having heard thoſe laws delivered for the conduct of houſekeepers, thus addreſſed the highminded BHRI͏̆GU, who proceeded *in a former birth* from the genius of fire.

2 'How, Lord, can death prevail over *Bráhmens*, who 'know the ſcriptural ordinances, and perform their duties, 'as they have been declared?'

3 Then he, whoſe diſpoſition was perfect virtue, even BHRI͏̆GU, the ſon of MENU, thus anſwered the great *Rĭſhis*: 'Hear, from what ſin proceeds the inclination of death, 'to deſtroy the chief of the twiceborn:

4 'Through a neglect of reading the *Véda*, through a 'deſertion of approved uſages, through ſupine remiſſneſs '*in performing holy rites*, and through various offences in 'diet, *the genius of* death becomes eager to deſtroy them.

5 'Garlick, onions, leeks, and muſhrooms, (which no 'twiceborn man muſt eat) and all vegetables raiſed in dung,

6 Red gums or reſins, exuding from trees, and juices 'from wounded ſtems, the fruit *ſélu*, and the thickened 'milk of a cow within ten days after her calving, a prieſt 'muſt avoid with great care.

7 'Ricepudding boiled with *tila*, frumenty, ricemilk, 'and baked bread, which have not been firſt offered to 'ſome deity, fleſhmeat alſo, the food of gods, and clarified 'butter, which have not firſt been touched, while holy texts 'were recited,

8 'Freſh milk from a cow, whoſe ten days are not paſ-'ſed, the milk of a camel, or any quadruped with a hoof 'not cloven, that of an ewe, and that of a cow in heat, or 'whoſe calf is dead or abſent from her,

9 'That of any foreſt beaſt, except the buffalo, the milk 'of a woman, and any thing naturally ſweet but acidulated, 'muſt all be carefully ſhunned:

10 'But among ſuch acids, buttermilk may be ſwallow-'ed, and every preparation of buttermilk, and all acids ex-'tracted from pure flowers, roots, or fruit *nct cut with iron.*

11 'Let every twiceborn man avoid carnivorous birds, 'and ſuch as live in towns, and quadrupeds with uncloven 'hoofs, except thoſe allowed by the *Véda*, and the bird cal-'led *tittibha;*

12 'The ſparrow, the water bird *plava*, the phenicop-'teros, the *chacraváca*, the breed of the towncock, the *ſáraſa*, 'the *rajjuvála*, the woodpecker, and the parrot, male and 'female;

13 'Birds, that ſtrike with their beaks, webfooted birds, 'the *cóyashti*, thoſe, who wound with ſtrong talons, and 'thoſe, who dive to devour fiſh: let him avoid meat kept at 'a ſlaughter houſe, and dried meat,

14 'The heron, the raven, the *c'hanjana*, all amphibious 'fiſheaters, tame hogs, and fiſh of every ſort, *but thoſe ex-'preſsly permitted.*

15 ‘ He, who eats the flesh of any animal, is called the ‘ eater of that animal itself; and a fisheater is an eater of ‘ all flesh; from fish, therefore, he must diligently abstain:

16 ‘ Yet the two fish, called *pát'hína* and *róhita*, may ‘ be eaten *by the guests*, when offered at a repast in honour ‘ of the gods or the manes; and so may the *rájiva*, the ‘ *sinhatunda*, and the *sasalka* of every species.

17 ‘ Let him not eat the flesh of any solitary animals, ‘ nor of unknown beasts or birds, though by general words ‘ declared eatable, nor of any creature with five claws;

18 ‘ The hedgehog and porcupine, the lizard *gódhá*, ‘ the *gandaca*, the tortoise, and the rabbit *or hare*, wise ‘ legislators declare lawful food among fivetoed animals; ‘ and all quadrupeds, camels excepted, which have but one ‘ row of teeth.

19 ‘ The twiceborn man, who has intentionally eaten ‘ a mushroom, the flesh of a tame hog, or a town cock, ‘ a leek, or an onion, or garlick, is degraded immediately;

20 ‘ But, having undesignedly tasted either of those six ‘ things, he must perform the penance *sántapana*, or the ‘ *chándráyana*, which anchorets practise: for other things ‘ he must fast a whole day.

21 ‘ One of those harsh penances, called *prájápatya*, ‘ the twiceborn man must perform annually, to purify him ‘ from the unknown taint of illicit food; but he must do ‘ particular penance for such food intentionally eaten.

22 ‘ Beasts and birds of excellent sorts may be slain ‘ by *Bráhmens* for sacrifice, or for the sustenance of those, ‘ whom they are bound to support; since Agastya did ‘ this of old.

7 ‘ Ricepudding boiled with *tila*, frumenty, ricemilk,
‘ and baked bread, which have not been firſt offered to
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‘ female;

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21 ' One of those harsh penances, called *prájápatya*, ' the twiceborn man must perform annually, to purify him ' from the unknown taint of illicit food; but he must do ' particular penance for such food intentionally eaten.

22 ' Beasts and birds of excellent sorts may be slain ' by *Bráhmens* for sacrifice, or for the sustenance of those, ' whom they are bound to support; since Agastya did ' this of old.

23 'No doubt, in the primeval ſacrifices by holy men, 'and in oblations by thoſe of the prieſtly and military 'tribes, the fleſh of ſuch beaſts and birds, as may be legally 'eaten, was preſented to the deities.

24 'That, which may be eaten or drunk, *when freſh*, 'without blame, may be ſwallowed, if touched with oil, 'though it has been kept a whole night; and ſo may the 'remains of clarified butter:

25 'And every meſs prepared with barley or wheat, or 'with dreſſed milk, may be eaten by the twiceborn, al'though not ſprinkled with oil.

26 'Thus has the food, allowed or forbidden to a twice'born man, been comprehenſively mentioned: I will now 'propound the *ſpecial* rules for eating and for avoiding fleſh 'meat.

27 'He ſhould taſte meat, which has been hallowed 'for a ſacrifice with appropriated texts, and, *once only*, when a 'prieſt ſhall deſire him, and when he is performing a legal 'act, or in danger of loſing life.

28 'For the ſuſtenance of the vital ſpirit, BRAHMA' cre'ated all this *animal and vegetable ſyſtem;* and all, that is 'moveable or immoveable, that ſpirit devours.

29 'Things fixed are eaten by creatures with locomo'tion; toothleſs animals, by animals with teeth; thoſe with'out hands, by thoſe to whom hands were given; and the 'timid, by the bold.

30 'He, who eats *according to law,* commits no ſin, even 'though every day he taſte the fleſh of ſuch animals, as may 'lawfully be taſted; ſince both animals, who may be eaten, and 'thoſe, who eat them, were equally created by BRAHMA'.

31 'It is delivered as a rule of the gods, that meat 'muſt be ſwallowed only for the purpoſe of ſacrifice; but 'it is a rule of gigantick demons, that it may be ſwallowed 'for any other purpoſe.

32 'No ſin is committed by him, who, having honour'ed the deities and the manes, eats fleſhmeat, which he 'has bought, or which he has himſelf acquired, or which 'has been given him by another:

33 'Let no twiceborn man, who knows the law, and is 'not in urgent diſtreſs, eat fleſh without obſerving this rule; 'for he, unable to ſave himſelf, will be devoured in the 'next world by thoſe animals, whoſe fleſh he has thus ille'gally ſwallowed.

34 'The ſin of him, who kills deer for gain, is not ſo 'heinous, with reſpect to *the puniſhment in* another life, as 'that of him, who eats fleſhmeat in vain, *or not previouſly* '*offered as a ſacrifice*:

35 'But the man, who, engaged *in holy rites* according 'to law, refuſes to eat it, ſhall ſink in another world, for 'twenty-one births, to the ſtate of a beaſt.

36 'Never let a prieſt eat the fleſh of cattle unhallowed 'with *mantras*, but let him eat it, obſerving the primeval rule, 'when it has been hallowed with thoſe texts of the *Véda*.

37 'Should he have an earneſt deſire to taſte fleſhmeat, 'he may gratify his fancy by forming the image of ſome beaſt 'with clarified butter thickened, or he may form it with dough; 'but never let him indulge a wiſh to kill any beaſt in vain:

38 'As many hairs as grow on the beaſt, ſo many ſimi'lar deaths ſhall the ſlayer of it, for his own ſatisfaction in 'this world, endure in the next from birth to birth.

39 'By the Selfexifting in perfon were beafts created 'for facrifice; and the facrifice *was ordained* for the increafe 'of this univerfe: the flaughterer, therefore, of beafts for 'facrifice is in truth no flaughterer.

40 'Gramineous plants, cattle, timbertrees, amphi- 'bious animals, and birds, which have been deftroyed for 'the purpofe of facrifice, attain in the next world exalted 'births.

41 'On a folemn offering to a gueft, at a facrifice, 'and in holy rites to the manes or to the gods, but on 'thofe occafions only, may cattle be flain: this law MENU 'enacted.

42 'The twiceborn man, who, knowing the meaning and 'principles of the *Véda*, flays cattle on the occafions men- 'tioned, conveys both himfelf and thofe cattle to the fum- 'mit of beatitude.

43 'Let no twiceborn man, whofe mind is improved 'by learning, hurt animals without the fanction of fcripture, 'even though in preffing diftrefs, whether he live in his own 'houfe, or in that of his preceptor, or in a foreft.

44 'That hurt, which the fcripture ordains, and which 'is done in this world of moveable and immoveable crea- 'tures, he muft confider as no hurt at all; fince law fhone 'forth from *the light of* the fcripture.

45 'He, who injures animals, that are not injurious, 'from a wifh to give himfelf pleafure, adds nothing to his 'own happinefs, living or dead;

46 'While he, who gives no creature willingly the pain 'of confinement or death, but feeks the good of all *fentient* '*beings*, enjoys blifs without end.

47 ‘ He, who injures no animated creature, ſhall attain ‘ without hardſhip whatever he thinks of, whatever he ſtrives ‘ for, whatever he fixes his mind on.

48 ‘ Fleſhmeat cannot be procured without injury to ‘ animals, and the ſlaughter of animals obſtructs the path ‘ to beatitude ; from fleſhmeat, therefore, let man abſtain:

49 ‘ Attentively conſidering the formation of bodies, ‘ and the death or confinement of imbodied ſpirits, let him ‘ abſtain from eating fleſhmeat of any kind.

50 ‘ The man, who forſakes not the law, and eats not ‘ fleſhmeat, like a bloodthirſty demon, ſhall attain good ‘ will in this world, and ſhall not be afflicted with maladies.

51 ‘ He, who conſents to the death of an animal ; he, ‘ who kills it ; he, who diſſects it ; he, who buys it ; he, who ‘ ſells it; he, who dreſſes it; he, who ſerves it up; and he, who ‘ makes it his food; theſe are eight principals in the ſlaughter.

52 ‘ Not a mortal exiſts more ſinful than he, who, ‘ without an oblation to the manes or the gods, deſires to ‘ enlarge his own fleſh with the fleſh of another crea- ‘ ture.

53 ‘ The man, who performs annually, for a hundred ‘ years, an *aſwamédha*, or *ſacrifice of a horſe*, and the man, ‘ who abſtains from fleſhmeat, enjoy for their virtue an ‘ equal reward.

54 ‘ By ſubſiſting on pure fruit and on roots, and by ‘ eating ſuch grains as are eaten by hermits, a man reaps not ‘ ſo high a reward, as by carefully abſtaining from animal ‘ food.

55 “ Me he (*mán ſa*) will devour in the next world, “ whoſe fleſh I eat in this life:” *thus ſhould a fleſheater*

'*ſpeak, and* thus the learned pronounce the true deriva-
'tion of the word *mánſa*, or fleſh.

56 'In lawfully taſting meat, in drinking fermented 'liquor, in careſſing women, there is no turpitude; for to 'ſuch enjoyments men are naturally prone: but a virtuous 'abſtinence from them produces a ſignal compenſation.

57 'Now will I promulgate the rules of purification 'for the dead, and the modes of purifying inanimate things, 'as the law preſcribes them for the four claſſes in due 'order.

58 'When a child has teethed, and when, after teeth-'ing, his head has been ſhorn, and when he has been girt 'with his thread, and when, being full grown, he dies, all 'his kindred are impure: on the birth of a child the law 'is the ſame.

59 'By a dead body, the *ſapindas* are rendered impure 'in law for ten days, or until *the fourth day, when* the bones 'have been gathered up, or for three days, or for one day 'only, *according to the qualities of the deceaſed:*

60 'Now the relation of the *ſapindas*, or men con-'nected by the funeral cake, ceaſes with the ſeventh perſon, '*or in the ſixth degree of aſcent or deſcent*, and that of *ſamánó-*'*dacas*, or thoſe connected by an equal oblation of water, ends 'only, when their births and familynames are no longer 'known.

61 'As this impurity, by reaſon of a dead kinſman, is 'ordained for *ſapindas*, even thus it is ordained on a child-'birth, for thoſe who ſeek abſolute purity.

62 'Uncleanneſs, on account of the dead, is ordained 'for all; but on the birth of a child, for the mother and

‘ father: impurity, for ten days after the childbirth, affects ‘ the mother only; but the father, having bathed, becomes ‘ pure.

63 ‘ A man, having wasted his manhood, is purified ‘ by bathing; but, after begetting a child on a *parapúrvá*, he ‘ must meditate for three days on his impure state.

64 ‘ In one day and night, added to nights three times ‘ three, the *sapindas* are purified after touching the corpse; ‘ but the *samánódacas*, in three days.

65 ‘ A pupil in theology, having performed the cere- ‘ mony of burning his deceased preceptor, becomes pure in ‘ ten nights: he is equal, in that case, to the *sapindas*, who ‘ carry out the dead.

66 ‘ In a number of nights, equal to the number of ‘ months from conception, a woman is purified on a ‘ miscarriage; and a woman in her courses is rendered ‘ pure by bathing, when her effusion of blood has quite ‘ stopped.

67 ‘ For deceased male children, whose heads have not ‘ been shorn, purity is legally obtained in one night; but ‘ for those, on whom that ceremony has been perform- ‘ ed, a purification of three nights is required.

68 ‘ A dead child under the age of two years, let his ‘ kinsmen carry out having decked him *with flowers, and* ‘ *bury him* in pure ground, without collecting his bones *at* ‘ *a future time:*

69 ‘ Let no ceremony with fire be performed for him, ‘ nor that of sprinkling water; but his kindred, having left ‘ him like a piece of wood in the forest, shall be unclean ‘ for three days.

70 'For a child under the age of three years, the ceremony with water ſhall not be performed by his kindred; but, if his teeth be completely grown, or a name have been given him, they may perform it, or not, *at their option.*

71 'A fellow ſtudent in theology being dead, three days of impurity are ordained; and, on the birth of a *ſamánódaca*, purification is required for three nights.

72 'The relations of *betrothed but* unmarried damſels, are in three days made pure; and, in as many, are their paternal kinſmen purified *after their marriage:*

73 'Let them eat vegetable food without factitious, *that is, only with native*, ſalt; let them bathe for three days at intervals; let them taſte no fleſhmeat; and let them ſleep apart on the ground.

74 'This rule, which ordains impurity by reaſon of the dead, relates to the caſe of one dying near his kinſmen; but, in the caſe of one dying at a diſtance, the following rule muſt be obſerved by thoſe, who ſhare the ſame cake, and by thoſe, who ſhare only the ſame water:

75 'The man, who hears that a kinſman is dead in a diſtant country, becomes unclean, if ten days after the death have not paſſed, for the remainder of thoſe ten days only;

76 'But, if the ten days have elapſed, he is impure for three nights, and, if a year have expired, he is purified merely by touching water.

77 'If, after the lapſe of ten days, he know the death of a kinſman, or the birth of a male child, he muſt purify himſelf by bathing together with his clothes.

78 'Should a child, whoſe teeth are not grown, or ſhould a *ſamánódaca*, die in a diſtant region, the kinſman,

'having bathed with his apparel, becomes immediately 'pure.

79 'If, during the ten days, another death or another 'birth intervene, a *Bráhmen* remains impure, only till thofe 'ten days have elapfed.

80 'A fpiritual teacher being dead, the fages declare 'his pupil impure for three days; but for a day and 'a night, if the fon or wife of the teacher be deceafed: fuch 'is the facred ordinance.

81 'For a reader of the whole *Véda*, who dwells in the 'fame houfe, a man is unclean three nights; but for a ma-'ternal uncle, a pupil, an officiating prieft, and a diftant 'kinfman, only one night winged *with two days*.

82 'On the death of a military king, in whofe domi-'nion he lives, *his impurity lafts* while the fun or the ftars 'give light; but *it lafts* a whole day, on the death of a 'prieft, who has not read the whole *Véda*, or of a 'fpiritual guide, who has read only part of it, with its '*Angas*.

83 'A man of the facerdotal clafs becomes pure in ten 'days; of the warlike, in twelve; of the commercial, in 'five; of the fervile, in a month.

84 'Let no man prolong the days of impurity; let him 'not intermit the ceremonies to be performed with holy 'fires: while he performs thofe rites, even though he be a '*fapinda*, he is not impure.

85 'He, who has touched a *Chandála*, a woman in her 'courfes, an outcaft for deadly fin, a newborn child, a 'corpfe, or one who has touched a corpfe, is made pure by 'bathing.

86 'If, having ſprinkled his mouth with water, and been 'long intent on his devotion, he ſee an unclean perſon, 'let him repeat, as well as he is able, the ſolar texts of the '*Véda*, and thoſe, which confer purity.

87 'Should a *Bráhmen* touch a human bone moiſt with 'oil, he is purified by bathing; if it be not oily, by ſtrok- 'ing a cow, or by looking at the ſun, having ſprinkled his 'mouth duly with water.

88 'A ſtudent in theology ſhall not perform the cere- 'mony of pouring water at obſequies, until he have com- 'pleted his courſe of religious acts; but if, after the comple- 'tion of them, he thus make an offering of water, he be- 'comes pure in three nights.

89 'For thoſe, who diſcharge not their preſcribed duties, 'for thoſe, whoſe fathers were of a lower claſs than their 'mothers, for thoſe, who wear a dreſs of religion unautho- 'rized by the *Véda*, and for thoſe, who *illegally* kill themſelves, 'the ceremony of giving funeral water is forbidden by law;

90 'And for women imitating ſuch hereticks, as 'wear an unlawful dreſs, and for ſuch women as live at 'their own pleaſure, or have cauſed an abortion, or have 'ſtricken their huſbands, or have drunk any ſpirituous liquor.

91 'A ſtudent violates not the rules of his order, by 'carrying out, when dead, his own inſtructor in the *Védas*, 'who inveſted him with his holy cord, or his teacher of 'particular chapters, or his reverend expounder of their 'meaning, or his father, or his mother.

92 'Let men carry out a dead *Sudra* by the ſouthern 'gate of the town; but the twiceborn, in due order, by the 'weſtern, northern, and eaſtern gates.

93 ‘ No taint of impurity can light on kings or ſtudents
‘ in theology, *while employed in diſcharging their ſeveral duties,*
‘ nor on thoſe, who have actually begun a ſacrifice; for the
‘ firſt are then placed on the ſeat of INDRA, and the others
‘ are always equally pure with the celeſtial ſpirit.

94 ‘ To a king, on the throne of magnanimity, the law
‘ aſcribes inſtant purification, becauſe his throne was raiſed
‘ for the protection of his people and the ſupply of their
‘ nouriſhment:

95 ‘ It is the ſame with *the kinſmen of* thoſe, who die
‘ in battle, after the king has been ſlain, or have been
‘ killed by lightning, or legally by the king himſelf, or in
‘ defence of a cow, or of a prieſt; and with all thoſe, whom
‘ the king wiſhes to be pure.

96 ‘ The corporeal frame of a king is compoſed of par-
‘ ticles from SO´MA, AGNI, SU´RYA, PAVANA, INDRA, CUVE´-
‘ RA, VARUNA, and YAMA, the eight guardian deities of the
‘ world:

97 ‘ By thoſe guardians of men in ſubſtance is the king
‘ pervaded, and he cannot by law be impure; ſince by thoſe
‘ tutelar gods are the purity and impurity of mortals both
‘ cauſed and removed.

98 ‘ By a ſoldier, diſcharging the duties of his claſs, and
‘ ſlain in the field with brandiſhed weapons, the higheſt
‘ ſacrifice is, in that inſtant, complete; and ſo is his purifica-
‘ tion: this law is fixed.

99 ‘ A prieſt, having performed funeral rites, is purified
‘ by touching water; a ſoldier, by touching his horſe or ele-
‘ phant, or his arms; a huſbandman, by touching his goad,
‘ or the halter of his cattle; a ſervant, by touching his ſtaff.

100 'This mode of purifying *ſapindas*, O chief of the 'twiceborn, has been fully declared to you! learn now the 'purification required on the death of kinſmen leſs inti- 'mately connected.

101 '*A Bráhmen*, having carried out a dead *Bráhmen*, 'though not a *ſapinda*, with the affection of a kinſman, or 'any of thoſe nearly related to him by his mother, becomes 'pure in three days;

102 'But, if he taſte the food offered by their '*ſapindas*, he is purified in ten days; and in one day, if 'he neither partake of their food, nor dwell in the ſame 'houſe.

103 'If he voluntarily follow a corpſe, whether of a pa- 'ternal kinſman or of another, and afterwards bathe with his 'apparel, he is made pure by touching fire and taſting 'clarified butter.

104 'Let no kinſman, whilſt any of his own claſs are at 'hand, cauſe a deceaſed *Bráhmen* to be carried out by a '*Súdra;* ſince the funeral rite, polluted by the touch of a 'ſervile man, obſtructs his paſſage to heaven.

105 'Sacred learning, auſtere devotion, fire, holy ali- 'ment, earth, the mind, water, ſmearing with cowdung, air, 'preſcribed acts of religion, the ſun, and time, are purifiers 'of imbodied ſpirits;

106 'But of all pure things, purity in acquiring wealth, 'is pronounced the moſt excellent: ſince he, who gains 'wealth with clean hands, is truly pure; not he, who is 'purified merely with earth and water.

107 'By forgiveneſs of injuries, the learned are purifi- 'ed; by liberality, thoſe who have neglected their duty; by

'pious meditation, thofe who have fecret faults; by devout 'aufterity, thofe who beft know the *Véda*.

108 'By water and earth is purified what ought to be 'made pure; a river, by its current; a woman, whofe 'thoughts have been impure, by her monthly difcharge, and 'the chief of twiceborn men, by fixing his mind wholly on 'GOD.

109 'Bodies are cleanfed by water; the mind is purifi-'ed by truth; the vital fpirit, by theology and devotion; the 'underftanding, by clear knowledge.

110 'Thus have you heard me declare the precife rules 'for purifying animal bodies: hear now the modes of refto-'ring purity to various inanimate things.

111 'Of brilliant metals, of gems, and of every thing 'made with ftone, the purification, ordained by the wife, is 'with afhes, water, and earth.

112 'A golden veffel, not fmeared, is cleanfed with wa-'ter only; and every thing produced in water, *as coral*, '*fhells, or pearls*, and every ftony fubftance, and a filver 'veffel not enchafed.

113 'From a junction of water and fire arofe gold 'and filver; and they two, therefore, are beft purified by 'the elements, whence they fprang,

114 'Veffels of copper, iron, brafs, pewter, tin and 'lead, may be fitly cleanfed with afhes, with acids, or 'with water.

115 'The purification ordained for all forts of liquids, 'is by ftirring them with *cufa* grafs; for cloths folded, by 'fprinkling them with hallowed water; for wooden uten-'fils, by planing them;

116 'For the ſacrificial pots to hold clarified butter 'and juice of the moonplant, by rubbing them with the 'hand, and waſhing them, at the time of the ſacrifice:

117 'Implements to waſh the rice, to contain the obla-'tions, to caſt them into the fire, to collect, winnow, and 'prepare the grain, muſt be purified with water made hot.

118 'The purification by ſprinkling is ordained for 'grain and cloths in large quantities; but, to purify them 'in ſmall parcels, *which a man may eaſily carry*, they muſt be 'waſhed.

119 'Leathern utenſils, and ſuch as are made with 'cane, muſt generally be purified in the ſame manner with 'cloths; green vegetables, roots, and fruit, in the ſame 'manner with grain;

120 'Silk and woollen ſtuff, with ſaline earths; blank-'ets from *Népála*, with pounded *ariſhtas*, or *nimba* fruit; 'veſts and long drawers, with the fruit of the *Bilva*; man-'tles of *cſhumá*, with white muſtardſeeds.

121 'Utenſils made of ſhells or of horn, of bones or 'of ivory, muſt be cleanſed by him, who knows the law, 'as mantles of *cſhumá* are purified, with the addition of cow's 'urine or of water.

122 'Graſs, firewood, and ſtraw, are purified by ſprink-'ling them with water; a houſe, by rubbing, bruſhing, and 'ſmearing with cowdung; an earthen pot, by a ſecond 'burning:

123 'But an earthen pot, which has been touched with 'any ſpirituous liquor, with urine, with ordure, with ſpit-'tle, with pus, or with blood, cannot, even by another 'burning, be rendered pure.

124 'Land is cleanſed by five modes; by ſweeping, by 'ſmearing with cowdung, by ſprinkling with cows' urine, by 'ſcraping, or by letting a cow paſs a day and a night on it.

125 'A thing nibbled by a bird, ſmelt at by a cow, ſha-'ken with a foot, ſneezed on, or defiled by lice, is purified 'by earth ſcattered over it.

126 'As long as the ſcent or moiſture, cauſed by any 'impurity, remain on the thing ſoiled, ſo long muſt earth 'and water be repeatedly uſed in all purifications of things 'inanimate.

127 'The Gods declared three pure things peculiar to '*Bráhmens*; what has been defiled without their knowledge, 'what, in caſes of doubt, they ſprinkle with water; and 'what they commend with their ſpeech.

128 'Waters are pure, as far as a cow goes to quench 'her thirſt in them, if they flow over clean earth, and are 'ſullied by no impurity, but have a good ſcent, colour, and 'taſte.

129 'The hand of an artiſt *employed in his art* is always 'pure; ſo is every vendible commodity, when expoſed to 'ſale; and that food is always clean, which a ſtudent in the-'ology has begged and received: ſuch is the ſacred rule.

130 'The mouth of a woman is conſtantly pure; a 'bird is pure on the fall of fruit, which he has pecked; a 'ſucking animal, on the flowing of the milk; a dog, on 'his catching the deer:

131 'The fleſh of a wild beaſt ſlain by dogs, MENU 'pronounces pure; and that of an animal ſlain by other 'carnivorous creatures, or by men of the mixed claſs, who 'ſubſiſt by hunting.

132 ‘ All the cavities above the navel are pure, and all ‘ below it, unclean; ſo are all excretions, that fall from the ‘ body.

133 ‘ Gnats, clear drops from the mouth of a ſpeaker, ‘ a ſhadow, a cow, a horſe, ſunbeams, duſt, earth, air, and ‘ fire, muſt all be conſidered as clean, even when they touch ‘ an unclean thing.

134 ‘ For the cleanſing of veſſels, which have held or- ‘ dure or urine, earth and water muſt be uſed, as long as they ‘ are needful ; and the ſame for cleanſing the twelve corpo- ‘ real impurities:

135 ‘ Oily exudations, ſeminal fluids, blood, dandruff, ‘ urine, feces, earwax, nailparings, phlegm, tears, concre- ‘ tions on the eyes, and ſweat, are the twelve impurities of ‘ the human frame.

136 ‘ By the man, who deſires purity, one piece of earth ‘ *together with water* muſt be uſed for the conduit of urine, ‘ three, for that of the feces; ſo, ten for one hand, *that is, the* ‘ *left*; then ſeven for both: *but, if neceſſary, more muſt be uſed.*

137 ‘ Such is the purification of married men ; that of ‘ ſtudents muſt be double; that of hermits, triple; that of ‘ men wholly recluſe, quadruple.

138 ‘ Let each man ſprinkle the cavities of his body, ‘ and taſte water in due form, when he has diſcharged urine ‘ or feces ; when he is going to read the *Véda*; and, invari- ‘ ably, before he takes his food:

139 ‘ Firſt, let him thrice taſte water; then twice let ‘ him wipe his mouth, if he *be of a twiceborn claſs, and* deſire ‘ corporeal purity ; but a woman or ſervile man may once ‘ reſpectively make that ablution.

140 ‘ *Súdras*, engaged in religious duties, muſt perform
‘ each month the ceremony of ſhaving their heads; their
‘ food muſt be the orts of *Bráhmens;* and their mode of pu-
‘ rification, the ſame with that of a *Vaiſya*.

141 ‘ Such drops of water, as fall from the mouth on
‘ any part of the body, render it not unclean; nor hairs of
‘ the beard, that enter the mouth; nor what adheres awhile
‘ to the teeth.

142 ‘ Drops, which trickle on the feet of a man hold-
‘ ing water for others, are held equal to waters flowing over
‘ pure earth: by them he is not defiled.

143 ‘ He, who carries in any manner an inanimate bur-
‘ den, and is touched by any thing impure, is cleanſed by
‘ making an ablution, without laying his burden down.

144 ‘ Having vomited or been purged, let him bathe
‘ and taſte clarified butter, but, if he have eaten already, let
‘ him only perform an ablution: for him, who has been
‘ connected with a woman, bathing is ordained by law.

145 ‘ Having ſlumbered, having ſneezed, having eat-
‘ en, having ſpitten, having told untruths, having drunk
‘ water, and going to read ſacred books, let him, though
‘ pure, waſh his mouth.

146 ‘ This perfect ſyſtem of rules for purifying men of
‘ all claſſes, and for cleanſing inanimate things, has been
‘ declared to you: hear now the laws concerning women.

147 ‘ By a girl, or by a young woman, or by a woman
‘ advanced in years, nothing muſt be done, even in her own
‘ dwelling place, according to her mere pleaſure:

148 ‘ In childhood muſt a female be dependent on her
‘ father; in youth, on her huſband; her lord being dead,

'on her ſons; *if ſhe have no ſons, on the near kinſmen of 'her huſband; if he left no kinſmen, on thoſe of her father; if 'ſhe have no paternal kinſmen, on the ſovereign:* a woman 'muſt never ſeek independence.

149 'Never let her wiſh to ſeparate herſelf from her 'father, her huſband, or her ſons; for, by a ſeparation from 'them, ſhe expoſes both families to contempt.

150 'She muſt always live with a cheerful temper, 'with good management in the affairs of the houſe, with 'great care of the houſehold furniture, and with a frugal 'hand in all her expenſes.

151 'Him, to whom her father has given her, or her 'brother with the paternal aſſent, let her obſequiouſly ho-'nour, while he lives; and, when he dies, let her never 'neglect him.

152 'The recitation of holy texts, and the ſacrifice 'ordained by the lord of creatures, are uſed in marriages 'for the ſake of procuring good fortune to brides; but the 'firſt gift, *or troth plighted,* by the huſband is the primary 'cauſe *and origin* of marital dominion.

153 'When the huſband has performed the nuptial 'rites with texts of the *Véda,* he gives bliſs continually to 'his wife here below, both in ſeaſon and out of ſeaſon; 'and he will give her happineſs in the next world.

154 'Though inobſervant of approved uſages, or ena-'moured of another woman, or devoid of good qualities, 'yet a huſband muſt conſtantly be revered as a god by a 'virtuous wife.

155 'No ſacrifice is allowed to women apart from 'their huſbands, no religious rite, no faſting: as far only

'as a wife honours her lord, ſo far ſhe is exalted in hea-
'ven.

156 'A faithful wife, who wiſhes to attain in heaven 'the manſion of her huſband, muſt do nothing unkind to 'him, be he living or dead:

157 'Let her emaciate her body, by living volunta-'rily on pure flowers, roots, and fruit; but let her not, 'when her lord is deceaſed, even pronounce the name of 'another man.

158 'Let her continue till death forgiving all injuries, 'performing harſh duties, avoiding every ſenſual pleaſure, 'and cheerfully practiſing the incomparable rules of virtue, 'which have been followed by ſuch women, as were de-'voted to one only huſband.

159 'Many thouſands of *Bráhmens*, having avoided 'ſenſuality from their early youth, and having left no iſſue 'in their families, have aſcended, *neverthele∫s*, to heaven;

160 'And, like thoſe abſtemious men, a virtuous wife 'aſcends to heaven, though ſhe have no child, if, after 'the deceaſe of her lord, ſhe devote herſelf to pious auſ-'terity:

161 'But a widow, who, from a wiſh to bear children, 'ſlights her deceaſed huſband *by marrying again*, brings diſ-'grace on herſelf here below, and ſhall be excluded from 'the ſeat of her lord.

162 'Iſſue, begotten on a woman by any other *than her* '*huſband*, is here declared to be no progeny of hers; no 'more than a child, begotten on the wife of another man, '*belongs to the begetter*: nor is a ſecond huſband allowed, in 'any part of this code, to a virtuous woman.

163 ‘ She, who neglects her former *(púrva)* lord, ‘ though of a lower class, and takes another *(para)* of a high- ‘ er, becomes despicable in this world, and is called *para-púrvá*, or *one who had a different husband before.*

164 ‘ A married woman, who violates the duty, which ‘ she owes to her lord, brings infamy on herself in this life, ‘ and, *in the next*, shall enter the womb of a shakal, or be ‘ afflicted with *elephantiasis, and other* diseases, which punish ‘ crimes;

165 While she, who slights not her lord, but keeps her ‘ mind, speech, and body, devoted to him, attains his hea- ‘ venly mansion, and by good men is called *sádhvì*, or *vir-* ‘ *tuous.*

166 ‘ Yes; by this course of life it is, that a woman, ‘ whose mind, speech, and body are kept in subjection, ac- ‘ quires high renown in this world, and, in the next, the same ‘ abode with her husband.

167 ‘ A twiceborn man, versed in sacred ordinances, ‘ must burn, with hallowed fire and fit implements of sacri- ‘ fice, his wife dying before him, if she was of his own class, ‘ and lived by these rules:

168 ‘ Having thus kindled sacred fires, and performed ‘ funeral rites to his wife, who died before him, he may again ‘ marry, and again light the nuptial fire.

169 ‘ Let him not cease to perform day by day accord- ‘ ing to the preceding rules, the five great sacraments ; and, ‘ having taken a lawful consort, let him dwell in his house ‘ during the second period of his life.

CHAPTER THE SIXTH:

ON DEVOTION; OR ON THE THIRD AND FOURTH ORDERS.

1 'HAVING thus remained in the order of a houſe-'keeper, as the law ordains, let the twiceborn 'man, who had before completed his ſtudentſhip, dwell 'in a foreſt, his faith being firm and his organs wholly 'ſubdued.

2 'When the father of a family, perceives his muſcles 'become flaccid and his hair gray, and ſees the child of his 'child, let him then ſeek refuge in a foreſt:

3 'Abandoning all food eaten in towns, and all his 'houſehold utenſils, let him repair to the lonely wood, 'committing the care of his wife to her ſons, or accom-'panied by her, *if ſhe chuſe to attend him.*

4 'Let him take up his conſecrated fire, and all his 'domeſtick implements of making oblations to it, and, de-'parting from the town to the foreſt, let him dwell in it 'with complete power over his organs *of ſenſe and of action.*

5 'With many ſorts of pure food, ſuch as holy ſages

'ufed to eat, with green herbs, roots, and fruit, let him
'perform the five great facraments before mentioned, in-
'troducing them with due ceremonies.

6 'Let him wear a black antelope's hide, or a vefture
'of bark; let him bathe evening and morning; let him
'fuffer the hairs of his head, his beard, and his nails to
'grow continually.

7 'From fuch food, as himfelf may eat, let him, to
'the utmoft of his power, make offerings and give alms;
'and with prefents of water, roots, and fruit, let him
'honour thofe, who vifit his hermitage.

8 'Let him be conftantly engaged in reading the *Véda;*
'patient of all extremities, univerfally benevolent, with a
'mind intent on the Supreme Being; a perpetual giver, but
'no receiver of gifts; with tender affection for all animated
'bodies.

9 'Let him, as the law directs, make oblations on the
'hearth with three facred fires; not omitting in due time
'the ceremonies to be performed at the conjunction and
'oppofition of the moon.

10 'Let him alfo perform the facrifice ordained in
'honour of the lunar conftellations, make the prefcribed
'offering of new grain, and folemnize holy rites every
'four months, and at the winter and fummer folftices.

11 'With pure grains, the food of ancient fages, grow-
'ing in the vernal and autumnal feafons, and brought home
'by himfelf, let him feverally make, as the law ordains, the
'oblations of cakes and boiled grain;

12 'And, having prefented to the gods, that pureft
'oblation, which the wild woods produced, let him eat

'what remains, together with ſome native ſalt, which him-
'ſelf collected.

13 'Let him eat green herbs, flowers, roots, and fruit,
'that grow on earth or in water, and the productions of
'pure trees, and oils formed in fruits.

14 'Honey and fleſhmeat he muſt avoid, and all ſorts of
'muſhrooms, the plant *bhústrĭna*, that named *sighruca*, and
'the fruit of the *sléshmátaca*.

15 'In the month *'Aswina* let him caſt away the food
'of ſages, which he before had laid up, and his veſture,
'then become old, and his herbs, roots, and fruit.

16 'Let him not eat the produce of ploughed land,
'though abandoned by any man, *who owns it*, nor fruit
'and roots produced in a town, even though hunger op-
'preſs him.

17 'He may eat what is mellowed by fire, and he may
'eat what is ripened by time; and either let him break
'hard fruits with a ſtone, or let his teeth ſerve as a peſtle.

18 'Either let him pluck enough for a day, or let him
'gather enough for a month; or let him collect enough
'for ſix months, or lay up enough for a year.

19 'Having procured food, as he is able, he may eat
'it at eve or in the morning; or he may take only every
'fourth, or every eighth, ſuch regular meal;

20 'Or, by the rules of the lunar penance, he may
'eat a mouthful leſs each day of the bright, and a mouthful
'more each day of the dark, fortnight; or he may eat only
'once, at the cloſe of each fortnight, a meſs of boiled
'grains:

21 'Or he may conſtantly live on flowers and roots,

'and on fruit matured by time, which has fallen ſpontane-
'ouſly, ſtrictly obſerving the laws ordained for hermits.

22 'Let him ſlide backwards and forwards on the
'ground; or let him ſtand a whole day on tiptoe; or let
'him continue in motion riſing and ſitting alternately; but
'at ſunriſe, at noon, and at ſunſet, let him go to the wa-
'ters and bathe.

23 'In the hot ſeaſon, let him ſit expoſed to five fires,
'*four blazing around him with the ſun above;* in the rains, let
'him ſtand uncovered, *without even a mantle,* where the
'clouds pour *the heavieſt* ſhowers; in the cold ſeaſon, let
'him wear humid veſture; and let him increaſe by degrees
'the auſterity of his devotion:

24 'Performing his ablution at the three *Savanas,* let
'him give ſatisfaction to the manes and to the gods; and,
'enduring harſher and harſher mortifications, let him dry
'up his bodily frame.

25 'Then, having repoſited his holy fires, as the law di-
'rects, in his mind, let him live without external fire, with-
'out a manſion, wholly ſilent, feeding on roots and fruit;

26 'Not ſolicitous for the means of gratification, chaſte
'as a ſtudent, ſleeping on the bare earth, in the haunts of
'pious hermits, without one ſelfiſh affection, dwelling at the
'roots of trees.

27 'From devout *Bráhmens* let him receive alms to
'ſupport life, or from other houſekeepers of twiceborn
'claſſes, who dwell in the foreſt:

28 'Or the hermit may bring food from a town, having
'received it in a baſket of leaves, in his naked hand, or in
'a potſherd; and then let him ſwallow eight mouthfuls.

29 ‘ Theſe and other rules muſt a *Bráhmen,* who retires
‘ to the woods, diligently practiſe; and, for the purpoſe of
‘ uniting his ſoul with the divine ſpirit, let him ſtudy the
‘ various *upaniſhads* of ſcripture, or *chapters on the eſſence and*
‘ *attributes of God,*

30 ‘ Which have been ſtudied with reverence by an-
‘ chorites verſed in theology, and by houſekeepers, who
‘ dwelt afterwards in foreſts, for the ſake of increaſing their
‘ ſublime knowledge and devotion, and for the purification
‘ of their bodies.

31 ‘ Or, *if he has any incurable diſeaſe,* let him advance in a
‘ ſtraight path, towards the invincible *north eaſtern* point,
‘ feeding on water and air, till his mortal frame totally decay,
‘ and his ſoul become united with the Supreme.

32 ‘ A *Bráhmen,* having ſhuffled off his body by any
‘ of thoſe modes, which great ſages practiſed, and becoming
‘ void of ſorrow and fear, riſes to exaltation in the divine
‘ eſſence.

33 ‘ HAVING thus performed religious acts in a foreſt
‘ during the third portion of his life, let him become a
‘ *Sannyási* for the fourth portion of it, abandoning all ſen-
‘ ſual affections, *and wholly repoſing in the Supreme Spirit:*

34 ‘ The man, who has paſſed from order to order, has
‘ made oblations to fire *on his reſpective changes of ſtate,* and
‘ has kept his members in ſubjection, but, tired with *ſo long*
‘ *a courſe of giving* alms and *making* offerings, thus repoſes
‘ himſelf entirely on GOD, ſhall be raiſed after death to
‘ glory.

35 ‘ When he has paid his three debts *to the ſages, the*
‘ *manes, and the gods,* let him apply his mind to final beati-

'tude; but low ſhall He fall, who preſumes to ſeek beatitude,
'without having diſcharged thoſe debts:

36 'After he has read the *Védas* in the form preſcribed
'by law, has legally begotten a ſon, and has performed ſacri-
'fices to the beſt of his power, he *has paid his three debts,*
'*and* may then apply his heart to eternal bliſs;

37 'But if a *Bráhmen* have not read the *Véda,* if he
'have not begotten a ſon, and if he have not performed ſa-
'crifices, yet ſhall aim at final beatitude, he ſhall ſink to a
'place of degradation.

38 'Having performed the ſacrifice of PRAJA'PETI, ac-
'companied with a gift of all his wealth, *and* having re-
'poſited in his mind the ſacrificial fires, a *Bráhmen* may
'proceed from his houſe, *that is, from the ſecond order, or he*
'*may proceed even from the firſt,* to the condition of a
'*Sannyáſi.*

39 'Higher worlds are illuminated with the glory of
'that man, who paſſes from his houſe into the fourth order,
'giving exemption from fear to all animated beings, and
'pronouncing the *myſtick words of* the *Véda:*

40 'To the *Bráhmen,* by whom not even the ſmalleſt
'dread has been occaſioned to ſentient creatures, there can
'be no dread from any quarter whatever, when he obtains
'a releaſe from his mortal body.

41 'Departing from his houſe, taking with him pure
'implements, *his waterpot and ſtaff,* keeping ſilence, unal-
'lured by deſire of the objects near him, let him enter
'into the fourth order.

42 'Alone let him conſtantly dwell, for the ſake of
'his own felicity: obſerving the happineſs of a ſolitary man,

'who neither forſakes nor is forſaken, let him live without
'a companion.

43 'Let him have no culinary fire, no domicil; let
'him, *when very hungry*, go to the town for food; let
'him patiently bear diſeaſe; let his mind be firm; let him
'ſtudy to know God, and fix his attention on God alone.

44 'An earthern waterpot, the roots of large trees,
'coarſe veſture, total ſolitude, equanimity toward all
'creatures, theſe are the characteriſticks of a *Bráhmen*
'ſet free.

45 'Let him not wiſh for death; let him not wiſh for
'life; let him expect his appointed time, as a hired ſer-
'vant expects his wages.

46 'Let him advance his foot purified by looking down,
'*leſt he touch any thing impure;* let him drink water purified
'by ſtraining with a cloth, *leſt he hurt ſome inſect;* let him,
'*if he chuſe to ſpeak*, utter words purified by truth; let him
'by all means keep his heart purified.

47 'Let him bear a reproachful ſpeech with patience;
'let him ſpeak reproachfully to no man; let him not, on
'account of this *frail and feveriſh* body, engage in hoſtility
'with any one living.

48 'With an angry man let him not in his turn be an-
'gry; abuſed, let him ſpeak mildly; nor let him utter a
'word relating to vain illuſory things and confined within
'ſeven gates, *the five organs of ſenſe, the heart, and the intellect;*
'*or this world, with three above and three below it.*

49 'Delighted with meditating on the Supreme Spirit,
'ſitting fixed in ſuch meditation, without needing any
'thing earthly, without one ſenſual deſire, without any com-

'panion but his own ſoul, let him live in this world ſeeking
'the bliſs of the next.

50 'Neither by explaining omens and prodigies, nor
'by ſkill in aſtrology and palmeſtry, nor by caſuiſtry and
'expoſitions of holy texts, let him at any time gain his dai-
'ly ſupport.

51 'Let him not go near a houſe frequented by hermits,
'or prieſts, or birds, or dogs, or other beggars.

52 'His hair, nails, and beard being clipped, bearing
'with him a diſh, a ſtaff, and a waterpot, his whole mind
'being fixed on God, let him wander about continually,
'without giving pain to *animal or vegetable* beings.

53 'His diſhes muſt have no fracture, nor muſt they be
'made of bright metals: the purification ordained for them
'muſt be with water alone, like that of the veſſels for a ſa-
'crifice.

54 'A gourd, a wooden bowl, an earthen diſh, or a
'baſket made of reeds, has Menu, ſon of the Self-exiſting, de-
'clared fit veſſels to receive the food of *Bráhmens* devoted
'to God.

55 'Only once a day let him demand food; let him
'not habituate him to eat much at a time; for an anchorite,
'habituated to eat much, becomes inclined to ſenſual grati-
'fications.

56 'At the time when the ſmoke of kitchen fires has
'ceaſed, when the peſtle lies motionleſs, when the burning
'charcoal is extinguiſhed, when people have eaten and when
'diſhes are removed, *that is, late in the day*, let the *Sannyáſi*
'always beg food.

57 'For miſſing it, let him not be ſorrowful; nor for

'gaining it let him be glad: let him care only for a ſuffi-
'ciency to ſupport life, but let him not be anxious about
'his utenſils.

58 'Let him conſtantly diſdain to receive food after
'humble reverence; ſince, by receiving it in conſequence of
'an humble ſalutation, a *Sannyási*, though free, becomes a
'captive.

59 'By eating little and by ſitting in ſolitary places, let
'him reſtrain thoſe organs, which are naturally hurried a-
'way by ſenſual deſires.

60 'By the coercion of his members, by the abſence
'of hate and affection, and by giving no pain to ſentient
'creatures, he becomes fit for immortality.

61 'Let him reflect on the tranſmigrations of men cauſ-
'ed by their ſinful deeds, on their downfal into a region of
'darkneſs, and their torments in the manſion of YAMA;

62 'On their ſeparation from thoſe, whom they love,
'and their union with thoſe, whom they hate, on their
'ſtrength overpowered by old age, and their bodies racked
'with diſeaſe;

63 'On their agonizing departure from this corporeal
'frame, their formation again in the womb, and the gli-
'dings of this vital ſpirit through ten thouſand millions of
'uterine paſſages;

64 'On the miſery attached to imbodied ſpirits from a
'violation of their duties, and the unperiſhable bliſs attach-
'ed to them from their abundant performance of all duties,
'religious and civil.

65 'Let him reflect alſo, with excluſive application of
'mind, on the ſubtil indiviſible eſſence of the ſupreme ſpi-

'rit, and its complete exiftence in all beings, whether ex-
'tremely high or extremely low.

66 'Equalminded towards all creatures, in what order
'foever *he may have been* placed, let him fully difcharge
'his duty, though he bear not the vifible marks of his order:
'the vifible mark, *or mere name*, of his order is by no
'means an effective difcharge of his duty;

67 'As, although the fruit of the tree *cătaca* purify
'water, yet a man cannot purify water by merely pronounc-
'ing the name of that fruit: *he muft throw it, when pounded,*
'into the jar.

68 'For the fake of preferving minute animals by night
'and by day, let him walk, though with pain to his own
'body, perpetually looking on the ground.

69 'Let a *Sannyási*, by way of expiation for *the death of*
'thofe creatures, which he may have deftroyed unknowing-
'ly by day or by night, make fix fuppreffions of his breath,
'having duly bathed:

70 'Even three fuppreffions of breath made according
'to the divine rule, accompanied with the triverbal phrafe
'*(bhurbhuvah swah)* and the triliteral fyllable *(óm)*, may
'be confidered as the higheft devotion of a *Bráhmen;*

71 'For as the drofs and impurities of metallick ores are
'confumed by fire, thus are the finful acts of the human or-
'gans confumed by fuppreffions of the breath, *while the*
'*myftick words, and the meafures of the* gáyatrì *are revolved in*
'*the mind.*

72 'Let him thus by fuch fuppreffions of breath burn
'away his offences; by reflecting intenfely on the fteps of
'afcent to beatitude, *let him deftroy fin;* by coercing his mem-

'bers, let him reftrain all fenfual attachments; by medita-
'ting on *the intimate union of his own foul and* the divine ef-
'fence, let him extinguifh all qualities repugnant to the
'nature of GOD.

73 'Let him obferve, with extreme application of mind,
'the progrefs of this internal fpirit through various bodies,
'high and low; *a progrefs* hard to be difcerned by men
'with unimproved intellects.

74 'He, who fully underftands the perpetual omnipre-
'fence of GOD, can be led no more captive by criminal
'acts; but he, who poffeffes not that fublime knowledge,
'fhall wander again through the world.

75 'By injuring nothing animated, by fubduing all fen-
'fual appetites, by devout rites ordained in the *Véda*, and
'by rigorous mortifications, men obtain, even in this life,
'the ftate of beatitude.

76 'A manfion with bones for its rafters and beams;
'with nerves and tendons, for cords; with mufcles and blood,
'for mortar; with fkin, for its outward covering; filled with
'no fweet perfume, but loaded with feces and urine;

77 'A manfion infefted by age and by forrow, the feat
'of malady, haraffed with pains, haunted with the quality
'of darknefs, and incapable of ftanding long; fuch a man-
'fion of the vital foul let its occupier always cheerfully quit:

78 'As a tree leaves the bank of a river, *when it falls in*,
'or as a bird leaves the branch of a tree *at his pleafure*,
'thus he, who leaves his body *by neceffity or by legal choice*, is
'delivered from the ravening fhark, *or crocodile*, of the world.

79 'Letting his good acts defcend (by the law of the
'*Véda*) to thofe, who love him, and his evil deeds, to thofe,

'who hate him, he may attain, through devout meditation, 'the eternal ſpirit.

80 'When, having well conſidered the nature and con'ſequence of ſin, he becomes averſe from all ſenſual de'lights, he then attains bliſs in this world; bliſs, which 'ſhall endure after death.

81 Thus, having gradually abandoned all earthly attach'ments, and indifferent to all pairs of oppoſite things, *as 'honour and diſhonour, and the like,* he remains abſorbed in 'the divine eſſence.

82 'All, that has now been declared, is obtained by pi'ous meditation; but no man, who is ignorant of the ſu'preme ſpirit, can gather the fruit of mere ceremonial acts.

83 'Let him conſtantly ſtudy that part of the *Véda,* 'which relates to ſacrifice; that, which treats of ſubordi'nate deities; that, which reveals the nature of the ſupreme 'GOD; and whatever is declared in the *Upaniſhads.*

84 'This holy ſcripture is a ſure refuge even for thoſe, 'who underſtand not its meaning, and of courſe for thoſe, 'who underſtand it; this *Véda* is a ſure reſſource for thoſe, 'who ſeek bliſs above; this *is a ſure reſſource* for thoſe, who 'ſeek bliſs eternal.

85 'That *Bráhmen,* who becomes a *Sannyási* by this diſ'cipline, *announced* in due order, ſhakes off ſin here below, 'and reaches the moſt high.

86 'THIS *general* law has been revealed to you for an'chorites with ſubdued minds: now learn the particular diſ'cipline of thoſe, who become recluſes according to the '*Véda,* that is, *of anchorites in the firſt of the four degrees.*

87 'The ſtudent, the married man, the hermit, and the

'anchorite, are the offspring, though in four orders, of 'married men keeping houſe;

88 'And all, or even any, of thoſe orders, aſſumed in 'their turn, according to the ſacred ordinances, lead the '*Bráhmen*, who acts by the preceding rules, to the higheſt 'manſion:

89 'But of all thoſe the houſekeeper, obſerving the 'regulations of the *Sruti* and *Smriti*, may be called the chief; 'ſince he ſupports the three *other orders*.

90 'As all rivers, female and male, run to their deter'mined place in the ſea, thus men of all *other* orders, re'pair to their fixed place in the manſion of the houſekeeper.

91 'By *Bráhmens*, placed in theſe four orders, a tenfold 'ſyſtem of duties muſt ever be ſeduloufly practiſed:

92 'Content, returning good for evil, reſiſtance to ſen'ſual appetites, abſtinence from illicit gain, purification, coer'cion of the organs, knowledge of ſcripture, knowledge of 'the ſupreme ſpirit, veracity, and freedom from wrath, form 'their tenfold ſyſtem of duties.

93 'Such *Bráhmens*, as attentively read the ten precepts 'of duty, and after reading, carefully practiſe them, attain 'the moſt exalted condition.

94 'A *Bráhmen*, having practiſed, with organs under 'command, this tenfold ſyſtem of duty, having heard the '*Upaniſhads* explained, as the law directs, and who has diſ'charged his three debts, may become an anchorite, *in the 'houſe of his ſon*, according to the *Véda*;

95 'And, having abandoned all ceremonial acts, having 'expiated all his offences, having obtained a command over 'his organs, and having perfectly underſtood the ſcripture,

'he may live at his eaſe, while the houſehold affairs are 'conducted by his ſon.

96 'When he thus has relinquiſhed all forms, is intent 'on his own occupation, and free from every other deſire, 'when, by devoting himſelf to God, he has effaced ſin, he 'then attains the ſupreme path of glory.

97 'This fourfold regulation for the ſacerdotal claſs, 'has thus been made known to you; a juſt regulation, pro-'ducing endleſs fruit after death: next, learn the duty of 'kings, *or the military claſs*.'

CHAPTER THE SEVENTH:

ON GOVERNMENT, AND PUBLICK LAW; OR ON THE MILITARY CLASS.

1 'I WILL fully declare the duty of kings; *and ſhow* 'how a ruler of men ſhould conduct himſelf, in 'what manner he was framed, and how his ultimate reward '*may be attained by him.*

2 'By a man of the military claſs, who has received in 'due form the inveſtiture, which the *Véda* preſcribes, great 'care muſt be uſed to maintain this whole *aſſemblage of laws.*

3 'Since, if the world had no king, it would quake on 'all ſides through fear, the ruler of this *univerſe*, therefore, 'created a king, for the maintenance of this ſyſtem, both 'religious and civil,

4 'Forming him of eternal particles drawn from the 'ſubſtance of INDRA, PAVANA, YAMA, SU'RYA, of AGNI and 'VARUNA, of CHANDRA and CUVE'RA:

5 'And ſince a king was compoſed of particles drawn 'from thoſe chief guardian deities, he conſequently ſur-'paſſes all mortals in glory.

6 ‘ Like the ſun, he burns eyes and hearts; nor can ‘ any human creature on earth even gaze on him.

7 ‘ He *is* fire and air; he, both ſun and moon; he, ‘ the god of criminal juſtice; he, the genius of wealth; ‘ he, the regent of waters; he, the lord of the firmament.

8 ‘ A king, even though a child, muſt not be treated ‘ lightly, from an idea that he is a mere mortal: no; he ‘ is a powerful divinity, who appears in a human ſhape.

9 ‘ Fire burns only one perſon, who careleſsly goes too ‘ near it; but the fire of a king in wrath burns a whole ‘ family, with all their cattle and goods.

10 ‘ Fully conſidering the buſineſs before him, his own ‘ force, and the place, and the time, he aſſumes in ſucceſ- ‘ ſion all ſorts of forms, for the ſake of advancing juſtice.

11 ‘ He, ſure, muſt be the perfect eſſence of majeſty, by ‘ whoſe favour Abundance riſes on her lotos, in whoſe va- ‘ lour dwells conqueſt; in whoſe anger, death.

12 ‘ He, who ſhows hatred of the king, through deluſi- ‘ on of mind, will certainly periſh; for ſpeedily will the ‘ king apply his heart to that man's perdition.

13 ‘ Let the king prepare a juſt compenſation for the ‘ good, and a juſt puniſhment for the bad: the rule of ſtrict ‘ juſtice let him never tranſgreſs.

14 ‘ For his uſe Brahmá formed in the beginning of ‘ time the genius of puniſhment, with a body of pure light, ‘ his own ſon, even abſtract criminal juſtice, the protector ‘ of all created things:

15 ‘ Through fear of that genius all ſentient beings, ‘ whether fixed or locomotive, are fitted for natural enjoy- ‘ ments and ſwerve not from duty.

16 'When the king, therefore, has fully confidered 'place and time, and his own ftrength, and the divine or- 'dinance, let him juftly inflict punifhment on all thofe, 'who act unjuftly.

17 'Punifhment is an active ruler; he is the true ma- 'nager of publick affairs; he is the difpenfer of laws; and 'wife men call him the fponfor of all the four orders for 'the difcharge of their feveral duties.

18 'Punifhment governs all mankind; punifhment 'alone preferves them; punifhment wakes, while their 'guards are afleep: the wife confider punifhment as the 'perfection of juftice.

19 'When rightly and confiderately inflicted, it makes 'all the people happy; but, inflicted without full confide- 'ration, it wholly deftroys them all.

20 'If the king were not, without indolence, to pu- 'nifh the guilty, the ftronger would roaft the weaker, like 'fifh, on a fpit; (*or, according to one reading*, the ftronger 'would opprefs the weaker, like fifh in their element;)

21 'The crow would peck the confecrated offering of 'rice; the dog would lick the clarified butter; ownerfhip 'would remain with none; the loweft would overfet the 'higheft.

22 'The whole race of men is kept in order by pu- 'nifhment; for a guiltlefs man is hard to be found: through 'fear of punifhment, indeed, this univerfe is enabled to en- 'joy its bleffings;

23 'Deities and demons, heavenly fongfters and cruel 'giants, birds and ferpents, are made capable, by juft cor- 'rection, of their feveral enjoyments.

24 ‘ All claſſes would become corrupt; all barriers ‘ would be deſtroyed, there would be total confuſion a- ‘ mong men, if puniſhment either were not inflicted, or ‘ were inflicted unduly:

25 ‘ But where puniſhment, with a black hue and a ‘ red eye, advances to deſtroy ſin, there, if the judge diſ- ‘ cern well, the people are undiſturbed.

26 ‘ Holy ſages conſider as a fit diſpenſer of criminal ‘ juſtice, that king, who invariably ſpeaks truth, who duly ‘ conſiders all caſes, who underſtands the ſacred books, who ‘ knows the diſtinctions of virtue, pleaſure, and riches;

27 ‘ Such a king, if he juſtly inflict legal puniſhments, ‘ greatly increaſes thoſe three means of happineſs; but pu- ‘ niſhment itſelf ſhall deſtroy a king, who is crafty, volup- ‘ tuous, and wrathful:

28 ‘ Criminal juſtice, the bright eſſence of majeſty, and ‘ hard to be ſupported by men with unimproved minds, era- ‘ dicates a king, who ſwerves from his duty, together with ‘ all his race:

29 ‘ Puniſhment ſhall overtake his caſtles, his territo- ‘ ries, his peopled land with all fixed and all moveable ‘ things, that exiſt on it: even the gods and the ſages, *who* ‘ *loſe their oblations*, will be afflicted and aſcend to the ſky.

30 ‘ Juſt puniſhment cannot be inflicted by an igno- ‘ rant and covetous king, who has no wiſe and virtuous aſ- ‘ ſiſtant, whoſe underſtanding has not been improved, and ‘ whoſe heart is addicted to ſenſuality:

31 ‘ By a king, wholly pure, faithful to his promiſe, ‘ obſervant of the ſcriptures, with good aſſiſtants and ſound ‘ underſtanding, may puniſhment be juſtly inflicted.

32 ‘ Let him in his own domains act with justice, chas‑
‘ tise foreign foes with rigour, behave without duplicity to
‘ his affectionate friends, and with lenity to *Bráhmens.*

33 ‘ Of a king thus disposed, even though he subsist by
‘ gleaning, *or, be his treasure ever so small*, the fame is far
‘ spread in the world, like a drop of oil in water;

34 ‘ But of a king with a contrary disposition, with
‘ passions unsubdued, *be his riches ever so great*, the fame is
‘ contracted in the world, like clarified butter in the same
‘ element.

35 ‘ A king was created as the protector of all those
‘ classes and orders, who, from the first to the last, discharge
‘ their several duties;

36 ‘ *And* all, that must be done by him, for the protec‑
‘ tion of his people, with the assistance of good ministers, I
‘ will declare to you, as the law directs, in due order.

37 ‘ Let the king, having risen at early dawn, respect‑
‘ fully attend to *Bráhmens,* learned in the three *Védas,* and
‘ in the science of ethicks; and by their decision let him
‘ abide.

38 ‘ Constantly must he show respect to *Bráhmens,* who
‘ have grown old, *both in years and in piety,* who know the
‘ scriptures, who *in body and mind* are pure; for he, who
‘ honours the aged, will perpetually be honoured even by
‘ cruel demons:

39 ‘ From them, though he may have acquired mo‑
‘ dest behaviour *by his own good sense and by study,* let him
‘ continually learn habits of modesty and composure; since
‘ a king, whose demeanour is humble and composed, never
‘ perishes.

40 'While, through want of ſuch humble virtue, many 'kings have periſhed with all their poſſeſſions, and, through 'virtue united with modeſty, even hermits have obtained 'kingdoms.

41 'Through want of that virtuous humility VE'NA 'was utterly ruined, and ſo was the great king NAHUSHA, 'and SUDA'SA, and YAVANA, (*or, by a different reading*, and 'SUDA'SA, the ſon of PIYAVANA) and SUMUC'HA, and 'NIMI;

42 'But, by virtues with humble behaviour, PRI'T'HU 'and MENU acquired ſovereignty; CUVE'RA, wealth inex-'hauſtible; and VISWA'MITRA, ſon of GA'DHI, the rank of 'a prieſt, *though born in the military claſs.*

43 'From thoſe, who know the three *Védas*, let him 'learn the triple doctrine compriſed in them, together with 'the primeval ſcience of criminal juſtice and ſound policy, 'the ſyſtems of logick and metaphyſicks, and ſublime theo-'logical truth: from the people he muſt learn the theory 'of *agriculture, commerce, and other* practical arts.

44 'Day and night muſt he ſtrenuouſly exert himſelf to 'gain complete victory over his own organs; ſince that king 'alone, whoſe organs are completely ſubdued, can keep his 'people firm to their duty.

45 'With extreme care let him ſhun eighteen vices, 'ten proceeding from love of pleaſure, eight ſpringing from 'wrath, and all ending in miſery;

46 'Since a king, addicted to vices ariſing from love of 'pleaſure, muſt loſe both his wealth and his virtue, and, ad-'dicted to vices ariſing from anger, he may loſe even his 'life *from the publick reſentment.*

47 ‘ Hunting, gaming, ſleeping by day, cenſuring ri-
‘ vals, exceſs with women, intoxication, ſinging, inſtrumental
‘ muſick, dancing, and uſeleſs travel, are the tenfold ſet of
‘ vices produced by love of pleaſure:

48 ‘ Talebearing, violence, inſidious wounding, envy,
‘ detraction, unjuſt ſeizure of property, reviling, and open
‘ aſſault, are in like manner the eightfold ſet of vices, to
‘ which anger gives birth.

49 ‘ A ſelfiſh inclination, which all wiſe men know
‘ to be the root of thoſe two ſets, let him ſuppreſs with
‘ diligence: both ſets of vices are conſtantly produced
‘ by it.

50 ‘ Drinking, dice, women, and hunting, let him con-
‘ ſider as the four moſt pernicious in the ſet, which love of
‘ pleaſure occaſions:

51 ‘ Battery, defamation, and injury to property, let him
‘ always conſider as the three moſt heinous in the ſet, which
‘ ariſes from wrath;

52 ‘ *And* in this ſevenfold aſſemblage of vices, too fre-
‘ quently prevailing in all kingdoms, let an enlightened
‘ prince conſider the firſt, and ſo forth in order, as the moſt
‘ abominable in each ſet.

53 ‘ On a compariſon between death and vice, the
‘ learned pronounce vice the more dreadful; ſince, after
‘ death, a vicious man ſinks to regions lower and lower,
‘ while a man, free from vice, reaches heaven.

54 ‘ The king muſt appoint ſeven or eight miniſters,
‘ who muſt be ſworn *by touching a ſacred image and the like;*
‘ men, whoſe anceſtors were ſervants of kings; who are
‘ verſed in the holy books; who are perſonally brave; who

'are ſkilled in the uſe of weapons; and whoſe lineage is
'noble.

55 'Even an act eaſy in itſelf is hard ſometimes to be
'performed by a ſingle man, eſpecially if he have no aſſiſtant
'near: how much harder *muſt it be to perform alone the bu-
'ſineſs of* a kingdom with great revenues!

56 'Let him perpetually conſult with thoſe miniſters
'on peace and war, on his forces, on his revenues, on the
'protection of his people, and on the means of beſtowing
'aptly the wealth, which he has acquired:

57 'Having aſcertained the ſeveral opinions of his coun-
'ſellors, *firſt* apart and *then* collectively, let him do what is
'moſt beneficial for him in publick affairs.

58 'To one learned *Bráhmen*, diſtinguiſhed among
'them all, let the king impart his momentous counſel, re-
'lating to ſix *principal* articles.

59 'To him, with full confidence, let him intruſt all
'tranſactions; and with him, having taken his final reſolu-
'tion, let him begin all his meaſures.

60 'He muſt likewiſe appoint other officers; men of
'integrity, wellinformed, ſteady, habituated to gain wealth
'by honourable means, and tried by experience.

61 'As many officers as the due performance of his
'buſineſs requires, not ſlothful men, *but active*, able, and well
'inſtructed, ſo many, and no more, let him appoint.

62 'Among thoſe let him employ the brave, the ſkilful,
'the wellborn, and the honeſt, in his mines *of gold or gems*,
'and in other ſimilar works *for amaſſing wealth;* but the
'puſillanimous, in the receſſes of his palace.

63 'Let him likewiſe appoint an ambaſſador verſed in

'all the *Sástras,* who underſtands hints, external ſigns, and 'actions, *whoſe hand and heart are* pure, whoſe abilities 'are great, and whoſe birth was illuſtrious:

64 'That royal ambaſſador is applauded moſt, who is 'generally beloved, pure within and without, dextrous in 'buſineſs, and endued with an excellent memory; who 'knows countries and times, is handſome, intrepid, and elo-'quent.

65 'The forces of the realm muſt be immediately re-'gulated by the commander in chief; the actual infliction 'of puniſhment, by the officers of criminal juſtice; the 'treaſury and the country, by the king himſelf; peace and 'war, by the ambaſſador;

66 'For it is the ambaſſador alone, who unites, who 'alone diſjoins the united; that is, he tranſacts the buſineſs, 'by which kingdoms are at variance or in amity.

67 'In the tranſaction of affairs let the ambaſſador com-'prehend the viſible ſigns and hints, and diſcover the acts, 'of the foreign king, by the ſigns, hints, and acts of his 'confidential ſervants, and the meaſures, which that king 'wiſhes to take, by *the character and conduct of* his miniſters.

68 'Thus, having learned completely *from his ambaſſa-'dor* all the deſigns of the foreign prince, let the king ſo 'apply his vigilant care, that he bring no evil on himſelf.

69 'Let him fix his abode in a diſtrict containing open 'champaigns; abounding with grain; inhabited chiefly by 'the virtuous; not infected with maladies; beautiful to the 'ſight; ſurrounded by ſubmiſſive *mountaineers, foreſters, or 'other* neighbours; a country, in which the ſubjects may 'live at eaſe.

70 ‘ There let him reſide in a capital, having, by way ‘ of a fortreſs, a deſert *rather more than twenty miles round it,* ‘ or a fortreſs of earth, a fortreſs of water, or of trees, a ‘ fortreſs of armed men, or a fortreſs of mountains.

71 ‘ With all poſſible care let him ſecure a fortreſs of ‘ mountains; for, among thoſe juſt mentioned, a fortreſs of ‘ mountains has many tranſcendent properties.

72 ‘ In the three firſt of them live wild beaſts, vermine, ‘ and aquatick animals; in the three laſt, apes, men, and ‘ gods, in order as they are named:

73 ‘ As enemies hurt them not in the ſhelter of their ‘ ſeveral abodes, thus foes hurt not a king, who has taken ‘ refuge in his *durga*, or *place of difficult acceſs.*

74 ‘ One bowman, placed on a wall, is a match in war ‘ for a hundred enemies; and a hundred, for ten thouſand; ‘ therefore is a fort recommended.

75 ‘ Let that fort be ſupplied with weapons, with money, ‘ with grain, with beaſts, with *Bráhmens,* with artificers, with ‘ engines, with graſs, and with water.

76 ‘ In the centre of it let him raiſe his own palace, ‘ well finiſhed in all its parts, completely defended, habi‘ table in every ſeaſon, brilliant *with white ſtucco,* ſurrounded ‘ with water and trees:

77 ‘ Having prepared it for his manſion, let him chuſe a ‘ conſort of the ſame claſs with himſelf, endued with all the ‘ bodily marks of excellence, born of an exalted race, capti‘ vating his heart, adorned with beauty and the beſt qua‘ lities.

78 ‘ He muſt appoint alſo a domeſtick prieſt, and re‘ tain a performer of ſacrifices, who may ſolemnize the re-

'ligious rites of his family, and thoſe performed with three
'ſacred fires.

79 'Let the king make ſacrifices, accompanied with
'gifts of many different kinds; and, for the full diſcharge of
'his duty, let him give the *Bráhmens* both legal enjoyments
'and moderate wealth.

80 'His annual revenue he may receive from his whole
'dominion through his collectors; but let him in this world
'obſerve the divine ordinances; let him act as a father to
'his people.

81 'Here and there he muſt appoint many ſorts of in-
'telligent ſupervifors, who may inſpect all the acts of the
'officers engaged in his buſineſs.

82 'To *Bráhmens* returned from the manſions of their
'preceptors, let him ſhow due reſpect; for that is called a
'precious unperiſhable gem, depoſited by kings with the
'ſacerdotal claſs:

83 'It is a gem, which neither thieves or foes take a-
'way; which never periſhes: kings muſt, therefore, depoſit
'with *Bráhmens* that indeſtructible jewel *of reſpectful preſents.*

84 'An oblation in the mouth, *or hand,* of a *Bráhmen,*
'is far better than offerings to holy fire: it never drops; it
'never dries; it is never conſumed.

85 'A gift to one not a *Bráhmen* produces fruit of a
'middle ſtandard; to one, who calls himſelf a *Bráhmen,*
'double; to a well read *Bráhmen,* a hundred thouſand fold;
'to one, who has read all the *Védas,* infinite.

86 'Of a gift, made with faith in the *Sáſtra,* to a per-
'ſon highly deſerving it, the giver ſhall indubitably gain the
'fruit after death, be the preſent ſmall or great.

87 ‘ A KING, while he protects his people, being de-
‘ fied by an enemy of equal, greater, or less force, must by
‘ no means turn his face from battle, but must remember
‘ the duty of his military class:

88 ‘ Never to recede from combat, to protect the peo-
‘ ple, and to honour the priests, is the highest duty of kings
‘ and ensures their felicity.

89 ‘ Those rulers of the earth, who, desirous of defeat-
‘ ing each other, exert their utmost strength in battle, with-
‘ out ever averting their faces, ascend after death directly to
‘ heaven.

90 ‘ LET no man, engaged in combat, smite his foe with
‘ *sharp* weapons concealed *in wood*, nor with arrows mischie-
‘ vously barbed, nor with poisoned arrows, nor with darts
‘ blazing with fire;

91 ‘ Nor let him, *in a car or on horseback*, strike his
‘ enemy alighted on the ground; nor an effeminate man;
‘ nor one, who sues for life with closed palms; nor
‘ one, whose hair is loose *and obstructs his sight;* nor one,
‘ who sits down *fatigued;* nor one, who says, “I am thy
‘ captive;”

92 ‘ Nor one, who sleeps; nor one, who has lost his
‘ coat of mail; nor one, who is naked; nor one, who is
‘ disarmed; nor one, who is a spectator, but not a comba-
‘ tant; nor one, who is fighting with another man:

93 ‘ Calling to mind the duty of honourable men, let
‘ him never slay one, who has broken his weapon; nor one,
‘ who is afflicted *with private sorrow;* nor one, who has been
‘ grievously wounded; nor one, who is terrified; nor one,
‘ who turns his back.

94 ‘ The ſoldier, indeed, who, fearing and turning his ‘ back, happens to be ſlain by his foes in an engagement, ‘ ſhall take upon himſelf all the ſin of his commander, what- ‘ ever it be;

95 ‘ And the commander ſhall take to himſelf *the fruit* ‘ *of* all the good conduct, which the ſoldier, who turns his ‘ back and is killed, had previouſly ſtored up for a future ‘ life.

96 ‘ CARS, horſes, elephants, umbrellas, habiliments, *ex-* ‘ *cept the jewels which may adorn them,* grain, cattle, women, ‘ all ſorts of liquids and metals, except gold and ſilver, are ‘ the lawful prizes of the man, who takes them in war;

97 ‘ But of thoſe prizes the captors muſt lay the moſt ‘ valuable before the king: ſuch is the rule in the *Véda* con- ‘ cerning them; and the king ſhould diſtribute among the ‘ whole army what has not been ſeparately taken.

98 ‘ Thus has been declared the blameleſs primeval ‘ law for military men: from this law a king muſt never ‘ depart, when he attacks his foes in battle.

99 ‘ What he has not gained *from his foe,* let him ſtrive ‘ to gain; what he has acquired, let him preſerve with care; ‘ what he preſerves, let him augment; and what he has aug- ‘ mented, let him beſtow on the deſerving.

100 ‘ This is the fourfold rule, which he muſt conſider ‘ as the ſure means of attaining the great object of man, *hap-* ‘ *pineſs;* and let him practiſe it fully without intermiſſion, ‘ without indolence:

101 ‘ What he has not gained, let him ſtrive to gain by ‘ military ſtrength; what he has acquired, let him preſerve ‘ by careful inſpection; what he has preſerved, let him

'augment by legal modes of increaſe; and what he has 'augmented, let him diſpenſe with juſt liberality.

102 'Let his troops be conſtantly exerciſed; his prow-'eſs, conſtantly diſplayed; what he ought to ſecure, con-'ſtantly ſecured; and the weakneſs of his foe, conſtantly 'inveſtigated.

103 'By a king, whoſe forces are always ready for ac-'tion, the whole world may be kept in awe; let him 'then, by a force always ready, make all creatures living 'his own.

104 'Let him act on all occaſions without guile, and 'never with inſincerity; but, keeping himſelf ever on his 'guard, let him diſcover the fraud intended by his foe.

105 'Let not his enemy diſcern his vulnerable part, 'but the vulnerable part of his enemy let him well diſcern: 'like a tortoiſe, let him draw in his members under *the ſhell* '*of* concealment, and diligently let him repair any breach, 'that may be made in it.

106 'Like a heron, let him muſe on gaining advan-'tages; like a lion, let him put forth his ſtrength; like a 'wolf, let him creep toward his prey; like a hare, let him 'double to ſecure his retreat.

107 'When he thus has prepared himſelf for conqueſt, 'let him reduce all oppoſers to ſubmiſſion by negotiation 'and three other expedients, *namely*, *preſents*, *diviſion*, *and* '*force of arms*:

108 'If they cannot be reſtrained by the three firſt me-'thods, then let him, firmly but gradually, bring them to 'ſubjection by military force.

109 'Among thoſe four modes of obtaining ſucceſs,

'the wiſe prefer negotiation and war for the exaltation of 'kingdoms.

110 'As a huſbandman plucks up weeds and preſerves 'his corn, thus let a king deſtroy his opponents and ſecure 'his people.

111 'That king, who, through weakneſs of intellect, 'raſhly oppreſſes his people, will, together with his family, 'be deprived both of kingdom and life:

112 'As, by the loſs of bodily ſuſtenance, the lives of 'animated beings are deſtroyed, thus, by the diſtreſs of 'kingdoms, are deſtroyed even the lives of kings.

113 'For the ſake of protecting his dominions, let the 'king perpetually obſerve the following rules; for, by pro-'tecting his dominions, he will increaſe his own happineſs.

114 'Let him place, as the protectors of his realm, a 'company of guards, commanded by an approved officer, 'over two, three, five, or a hundred diſtricts, *according to* '*their extent.*

115 'Let him appoint a lord of one town with its diſ-'trict, a lord of ten towns, a lord of twenty, a lord of a 'hundred, and a lord of a thouſand.

116 'Let the lord of one town certify of his own ac-'cord to the lord of ten towns any *robberies, tumults, or other* 'evils, which ariſe in his diſtrict, *and which he cannot ſuppreſs;* 'and the lord of ten, to the lord of twenty:

117 'Then let the lord of twenty towns notify them to 'the lord of a hundred; and let the lord of a hundred 'tranſmit the information himſelf to the lord of a thouſand 'townſhips.

118 'Such food, drink, wood, and other articles, as by

'law ſhould be given each day to the king by the inhabi-
'tants of the townſhip, let the lord of one town receive *as*
'*his perquiſite:*

119 'Let the lord of ten towns enjoy the produce of
'two ploughlands, *or as much ground as can be tilled with two*
'*ploughs, each drawn by ſix bulls;* the lord of twenty, that of
'five ploughlands; the lord of a hundred, that of a village
'or ſmall town; the lord of a thouſand, that of a large town.

120 'The affairs of thoſe *townſhips*, either jointly or
'ſeparately tranſacted, let another miniſter of the king in-
'ſpect; who ſhould be well affected, and by no means
'remiſs.

121 'In every large town or city, let him appoint one
'ſuperintendent of all affairs, elevated in rank, formidable
'in power, diſtinguiſhed as a planet among ſtars:

122 'Let that governor from time to time ſurvey all
'the reſt in perſon, and, by means of his emiſſaries, let him
'perfectly know their conduct in their ſeveral diſtricts.

123 'Since the ſervants of the king, whom he has ap-
'pointed guardians of diſtricts, are generally knaves, who
'ſeize what belongs to other men, from ſuch knaves let him
'defend his people:

124 'Of ſuch evilminded ſervants, as wring wealth from
'ſubjects attending them on buſineſs, let the king confiſcate
'all the poſſeſſions, and baniſh them from his realm.

125 'For women, employed in the ſervice of the king,
'and for his whole ſet of menial ſervants, let him daily
'provide a maintenance, in proportion to their ſtation and
'to their work:

126 'One *pana* of copper muſt be given *each day* as

'wages to the loweſt ſervant, with two cloths *for apparel* eve-
'ry half year, and a *dróna* of grain every month; to the
'higheſt *muſt be given wages in the ratio of* ſix *to one.*

127 'Having aſcertained the rates of purchaſe and
'ſale, *the length of* the way, the expenſes of food and of
'condiments, the charges of ſecuring the goods carried,
'and the neat profits of trade, let the king oblige traders to
'pay taxes *on their ſaleable commodities:*

128 'After full conſideration, let a king ſo levy thoſe
'taxes continually in his dominions, that both he and the
'merchant may receive a juſt compenſation for their ſeveral
'acts.

129 'As the leech, the ſuckling calf, and the bee, take
'their natural food by little and little, thus muſt a king draw
'from his dominions an annual revenue.

130 'Of cattle, of gems, of gold and ſilver, *added each*
'*year to the capital ſtock,* a fiftieth part may be taken by
'the king; of grain, an eighth part, a ſixth, or a twelfth,
'*according to the difference of the ſoil, and the labour neceſſary to*
'*cultivate it.*

131 'He may alſo take a ſixth part of the clear annual
'increaſe of trees, fleſhmeat, honey, clarified butter, per-
'fumes, medical ſubſtances, liquids, flowers, roots, and fruit,

132 'Of gathered leaves, potherbs, graſs, utenſils made
'with leather or cane, earthen pots, and all things made of
'ſtone.

133 'A king, even though dying *with want,* muſt not
'receive any tax from a *Bráhmen* learned in the *Védas,* nor
'ſuffer ſuch a *Bráhmen,* reſiding in his territories, to be af-
'flicted with hunger:

134 ‘ Of that king, in whofe dominion a learned *Bráh-*
‘ *men* is afflicted with hunger, the whole kingdom will in a
‘ fhort time be afflicted with famine.

135 ‘ The king, having afcertained his knowledge of
‘ fcripture and good morals, muft allot him a fuitable main-
‘ tenance, and protect him on all fides, as a father protects
‘ his own fon:

136 ‘ By that religious duty, which fuch a *Bráhmen*
‘ performs each day, under the full protection of the fove-
‘ reign, the life, wealth, and dominions of his protector fhall
‘ be greatly increafed.

137 ‘ Let the king order a mere trifle to be paid, in
‘ the name of the annual tax, by the meaner inhabitants of
‘ his realm, who fubfift by petty traffick:

138 ‘ By low handicraftfmen, artificers, and fervile men,
‘ who fupport themfelves by labour, the king may caufe
‘ work to be done for a day in each month.

139 ‘ Let him not cut up his own root *by taking no re-*
‘ *venue*, nor the root of other men by excefs of covetoufnefs;
‘ for, by cutting up his own root *and theirs*, he makes both
‘ himfelf and them wretched.

140 ‘ Let him, confidering the *diverfity of* cafes, be *occa-*
‘ *fionally* fharp and *occafionally* mild, fince a king, duly fharp
‘ and mild, becomes univerfally approved.

141 ‘ When tired of overlooking the affairs of men,
‘ let him affign the ftation *of fuch an infpector* to a principal
‘ minifter, who well knows his duty, who is eminently learn-
‘ ed, whofe paffions are fubdued, and whofe birth is exalt-
‘ ed.

142 ‘ Thus muft he protect his people, difcharging, with

'great exertion and without languor, all thoſe duties, which 'the law requires him to perform.

143 'That monarch, whoſe ſubjects are carried from 'his kingdom by ruffians, while they call aloud for pro- 'tection, and he barely looks on them with his miniſters, is 'a dead, and not a living, king.

144 'The higheſt duty of a military man is the defence 'of his people, and the king, who receives the conſidera- 'tion juſt mentioned, is bound to diſcharge that duty.

145 'HAVING riſen in the laſt watch of the night, his 'body being pure, and his mind attentive, having made ob- 'lations to fire, and ſhown due reſpect to the prieſts, let him 'enter his hall decently ſplendid:

146 'Standing there, let him gratify his ſubjects, before 'he diſmiſs them, *with kind looks and words;* and, having diſ- 'miſſed them all, let him take ſecret council with his prin- 'cipal miniſters:

147 'Aſcending up the back of a mountain, or going 'privately to a terrace, a bower, a foreſt, or a lonely place, 'without liſteners, let him conſult with them unobſerv- 'ed.

148 'That prince, of whoſe weighty ſecrets all aſſem- 'blies of men are ignorant, ſhall attain dominion over the 'whole earth, though *at firſt* he poſſeſs no treaſure.

149 'At the time of conſultation, let him remove the 'ſtupid, the dumb, the blind, and the deaf, talking birds, 'decrepit old men, women, and infidels, the diſeaſed and 'the maimed;

150 'Since thoſe, who are diſgraced *in this life by reaſon 'of ſins formerly committed,* are apt to betray ſecret council;

'so are talking birds; and so above all are women: them he
'must, for that reason, diligently remove.

151 'At noon or at midnight, when his fatigues have 'ceased, and his cares are dispersed, let him deliberate, 'with those ministers or alone, on virtue, lawful pleasure, 'and wealth;

152 'On the means of reconciling the acquisition of 'them, when they oppose each other; on bestowing his 'daughters in marriage, and on preserving his sons *from* '*evil by the best education*;

153 'On sending ambassadors and messengers; on the 'probable events of his measures; on the behaviour *of his* '*women* in the private apartments; and on the acts even 'of his own emissaries.

154 'On the whole eightfold business of kings, *re-* '*lating to the revenue, to their expenses, to the good or bad conduct* '*of their ministers, to legislation in dubious cases, to civil and* '*criminal justice, and to expiations for crimes*, let him reflect 'with the greatest attention; on his five sorts of spies, *or* '*active and artful youths, degraded anchorets, distressed husband-* '*men, decayed merchants, and fictitious penitents, whom he must* '*pay and see privately;* on the good will or enmity *of his* '*neighbours*, and on the state of the circumjacent countries.

155 'On the conduct of that foreign prince, who has 'moderate strength *equal to one ordinary foe, but no match for* '*two;* on the designs of him, who is willing *and able* to be 'a conqueror; on the condition of him, who is pacifick, '*but a match even for the former unallied*; and on that of 'his *natural* enemy, let him sedulously meditate:

156 'Those *four powers*, who, in one word, are the root

'or *principal ſtrength,* of the countries round him, added to 'eight others, *who are called the* branches, *and are as many* '*degrees of allies and opponents variouſly diſtinguiſhed,* are de- 'clared to be twelve chief objects *of the royal conſideration ;*

157 'And five other heads, namely, their miniſters, 'their territories, their ſtrong holds, their treaſuries, and 'their armies, being applied to each *of thoſe twelve,* there 'are in all, *together with them,* ſeventy-two *foreign* objects '*to be carefully inveſtigated.*

158 'Let the king conſider as hoſtile to him the pow- 'er immediately beyond him, and the favourer of that 'power; as amicable, the power next beyond his *natural* 'foe; and as neutral, the powers beyond that *circle*:

159 'All thoſe *powers* let him render ſubſervient to his 'intereſts by mild meaſures and the other *three* expedients '*before mentioned,* either ſeparate or united, but principal- 'ly by valour and policy *in arms and negotiation.*

160 'Let him conſtantly deliberate on the ſix meaſures 'of a military prince, *namely,* waging war, and making peace 'or alliance, marching to battle, and ſitting encamped, diſ- 'tributing his forces, and ſeeking the protection of a more 'powerful monarch:

161 'Having conſidered the poſture of affairs, let him 'occaſionally apply to it the meaſure of ſitting inactive, or 'of marching to action, of peace, or of war, of dividing his 'force, or of ſeeking protection.

162 'A king muſt know, that there are two ſorts of al- 'liance and war; two, of remaining encamped, and of march- 'ing; two, likewiſe, of dividing his army, and of obtaining 'protection from another power.

163 ‘ The two ſorts of alliance, attended with preſent ‘ and future advantages, are held to be thoſe, when he acts in ‘ conjunction with his ally, and when he acts apart from him.

164 ‘ War is declared to be of two ſorts; when it is ‘ waged for an injury to himſelf, and when it is waged for ‘ an injury to his ally, with a view to haraſs the enemy both ‘ in ſeaſon and out of ſeaſon.

165 ‘ Marching is of two ſorts, when deſtructive acts are ‘ done at his own pleaſure by himſelf apart, or when his ally ‘ attends him.

166 ‘ The two ſorts of ſitting encamped are, *firſt*, when ‘ he has been gradually weakened by the divine power, or ‘ by the operation of paſt ſins, and, *ſecondly*, when, to favour ‘ his ally, he remains in his camp.

167 ‘ A detachment commanded by the king in perſon, ‘ and a detachment commanded by a general officer, for the ‘ purpoſe of carrying ſome important point, are declared by ‘ thoſe, who well know the ſix meaſures, to be the two modes ‘ of dividing his army.

168 ‘ The two modes of ſeeking protection, that his ‘ powerful ſupport may be proclaimed in all countries, are, ‘ *firſt*, when he wiſhes to be ſecure from apprehended injury, ‘ and, *next*, when his enemies actually aſſail him.

169 ‘ When the king knows with certainty, that at ſome ‘ future time his force will be greatly augmented, and when, ‘ at the time preſent, he ſuſtains little injury, let him then ‘ have recourſe to peaceful meaſures;

170 ‘ But, when he ſees all his ſubjects conſiderably ‘ firm in ſtrength, and feels himſelf highly exalted in power, ‘ let him protect his dominions by war.

171 ‘ When he perfectly knows his own troops to be
‘ cheerful and well ſupplied, and thoſe of his enemy quite
‘ the reverſe, let him eagerly march againſt his foes;

172 ‘ But, when he finds himſelf weak in beaſts of bur-
‘ den and in troops, let him then ſit quiet in camp, uſing
‘ great attention, and pacifying his enemy by degrees.

173 ‘ When a king ſees his foe ſtronger in all reſpects
‘ than himſelf, let him detach a part of his army, *to keep the*
‘ *enemy amuſed*, and ſecure his own ſafety *in an inacceſſible place*;

174 ‘ But, when he is in all places aſſailable by the hoſ-
‘ tile troops, let him ſpeedily ſeek the protection of a juſt
‘ and powerful monarch.

175 ‘ Him, who can keep in ſubjection both his own
‘ ſubjects and his foes, let him conſtantly ſooth by all ſorts
‘ of attentive reſpect, as he would honour his father, natural
‘ or ſpiritual:

176 ‘ But if, even in that ſituation, he find ſuch protec-
‘ tion a cauſe of evil, let him alone, though weak, wage vi-
‘ gorous war without fear.

177 ‘ By all theſe expedients let a politick prince act
‘ with ſuch wiſdom, that neither allies, neutral powers, nor
‘ foes, may gain over him any great advantage.

178 ‘ Perfectly let him conſider the ſtate of his kingdom
‘ both actually preſent and probably future, with the good
‘ and bad parts of all his actions:

179 That king ſhall never be overcome by his enemies,
‘ who foreſees the good and evil to enſue from his mea-
‘ ſures; who, on preſent occaſions, takes his reſolution
‘ with prudent ſpeed, and who weighs the various events of
‘ his paſt conduct.

180 ‘ Let him so arrange all his affairs, that no ally, ‘ neutral prince, or enemy may obtain any advantage over ‘ him: this, in few words, is the sum of political wisdom.

181 WHEN the king begins his march against the do‘ mains of his foe, let him gradually advance, in the fol‘ lowing manner, against the hostile metropolis.

182 ‘ Let him set out on his expedition in the fine ‘ month of *Márgasírsha*, or about the month of *Phálguna* and ‘ *Chaitra*, according to *the number of* his forces, *that he may* ‘ *find autumnal or vernal crops in the country invaded by him*:

183 ‘ Even in other seasons, when he has a clear pros‘ pect of victory, and when any disaster has befallen his foe, ‘ let him advance with the greater part of his army.

184 ‘ Having made a due arrangement of affairs in his ‘ own dominions, and a disposition fit for his enterprise, ‘ having provided all things necessary for his continuance in ‘ the foreign realm, and having seen all his spies dispatch‘ ed with propriety,

185 ‘ Having secured the three sorts of ways, *over water,* ‘ *on plains, and through forests,* and placed his sixfold army, ‘ *elephants, cavalry, cars, infantry, officers,* and *attendants,* in ‘ complete military form, let him proceed by fit journies ‘ toward the metropolis of his enemy:

186 ‘ Let him be much on his guard against every se‘ cret friend in the service of the hostile prince, and against ‘ emissaries, who go and return; for in such friends he may ‘ find very dangerous foes.

187 ‘ On his march let him form his troops, either ‘ like a staff, *or in an even column;* like a wain, *or in a wedge* ‘ *with the apex foremost;* like a boar, *or in a rhomb with the*

'*van and rear narrow and the centre broad;* like a *Macara* or
'*ſea monſter, that is, in a double triangle with apices joined;* like
'a needle, *or in a long line;* or like the bird of VISHNU,
'*that is, in a rhomboid with the wings far extended:*

188 'From whatever ſide he apprehends danger, to
'that ſide let him extend his troops; and let him always
'conceal himſelf in the midſt of a ſquadron formed like
'a lotos flower.

189 Let him cauſe his generals and the chief comman-
'der *under himſelf* to act in all quarters; and from what-
'ever ſide he perceives a deſign of attacking him, to that
'ſide let him turn his front.

190 'On all ſides let him ſtation troops of ſoldiers, in
'whom he confides, diſtinguiſhed by known *colours and other*
'marks; who are excellent both in ſuſtaining a charge
'and in charging, who are fearleſs and incapable of deſer-
'tion.

191 'Let him at his pleaſure order a few men to en-
'gage in a cloſe phalanx, or a large number of warriors in
'looſe ranks; and, having formed them in *a long line like*
'a needle, or in *three diviſions like* a thunderbolt, let him give
'orders for battle.

192 'On a plain, let him fight with his armed cars
'and horſes; on watery places, with manned boats
'and elephants; on ground full of trees and ſhrubs, with
'bows; on cleared ground, with ſwords and targets, and
'*other* weapons.

193 'Men born in *Curucſhétra*, near *Indrapreſt'ha*, in
'*Matſya*, or *Viráta*, in *Panchála* or *Cányacubja*, and in *Súr-*
'*aſéna*, in the diſtrict of *Mat'hurà*, let him cauſe to engage

'in the van; and men, *born in other countries*, who are tall
'and light.

194 'Let him, when he has formed his troops in array,
'encourage them *with ſhort animated ſpeeches;* and then, let
'him try them completely: let him know likewiſe, how
'his men ſeverally exert themſelves, while they charge the
'foe.

195 'If he block up his enemy, let him ſit encamped,
'and lay waſte the hoſtile country; let him continually
'ſpoil the graſs, water, and wood of the adverſe prince.

196 'Pools, wells, and trenches let him deſtroy: let him
'haraſs the foe by day, and alarm him by night.

197 'Let him ſecretly bring over to his party all ſuch
'*leaders* as he can ſafely bring over; let him be informed
'of all, that his enemies are doing; and, when a fortunate
'moment is offered by heaven, let him give battle, puſhing
'on to conqueſt and abandoning fear:

198 'Yet he ſhould be more ſedulous to reduce his ene-
'my by negotiation, by well applied gifts, and by creating
'diviſions, uſing either all or ſome of thoſe methods, than
'by hazarding at any time a deciſive action,

199 'Since victory or defeat are not ſurely foreſeen on
'either ſide, when two armies engage in the field: let the
'king then, *if other expedients prevail*, avoid a pitched battle;

200 'But, ſhould there be no means of applying the
'three *beforementioned* expedients, let him, after due prepa-
'ration, fight ſo valiantly, that his enemy may be totally
'routed.

201 'Having conquered a country, let him reſpect the
'deities adored in it, and their virtuous prieſts; let him

'also distribute largesses *to the people*, and cause a full exemp-
'tion from terrour to be loudly proclaimed.

202 'When he has perfectly ascertained the conduct 'and intentions of all the vanquished, let him fix in that 'country a prince of the royal race, and give him precise 'instructions.

203 'Let him establish the laws of the conquered na-'tion as declared *in their books;* and let him gratify the new 'prince with gems *and other precious gifts*.

204 'The seizure of desirable property, though it 'cause hatred, and the donation of it, though it cause 'love, may be laudable or blameable on different occa-'sions:

205 'All this *conduct of human affairs* is considered as 'dependent on acts ascribed to the deity, and on acts as-'cribed to men; now the operations of the deity cannot be 'known by any intenseness of thought, but those of men 'may be clearly discovered.

206 'Or the victor, considering an ally, territory, and 'wealth as the triple fruit of conquest, may form an alli-'ance with the vanquished prince, and proceed in union 'with him, using diligent circumspection.

207 'He should pay due attention to the prince, who 'supported his cause, and to any other prince in the circum-'jacent region, who checked that supporter, so that, both 'from a wellwisher and from an opponent, he may secure 'the fruit of his expedition.

208 'By gaining wealth and territory a king acquires 'not so great an increase of strength, as by obtaining a 'firm ally, who, though weak, may hereafter be powerful.

209 ‘ That ally, though feeble, is highly eſtimable, who
‘ knows the whole extent of his duties, who gratefully re-
‘ members benefits, whoſe people are ſatisfied, *or, who has a*
‘ *gentle nature,* who loves his friend, and perſeveres in his
‘ good reſolutions.

210 ‘ Him have the ſages declared an enemy hard to
‘ be ſubdued, who is eminently learned, of a noble race,
‘ perſonally brave, dextrous in management, liberal, grateful,
‘ and firm.

211 ‘ Goodnature, knowledge of mankind, valour, be-
‘ nignity of heart, and inceſſant liberality, are the aſſem-
‘ blage of virtues, which adorn a neutral prince, *whoſe amity*
‘ *muſt be courted.*

212 ‘ Even a ſalubrious and fertile country, where cat-
‘ tle continually increaſe, let a king abandon without heſita-
‘ tion for the ſake of preſerving himſelf:

213 ‘ Againſt misfortune, let him preſerve his wealth;
‘ at the expenſe of his wealth, let him preſerve his wife;
‘ but let him at all events preſerve himſelf even at the ha-
‘ zard of his wife and his riches.

214 ‘ A wiſe prince, who finds every ſort of calamity
‘ ruſhing violently upon him, ſhould have recourſe to all
‘ juſt expedients, united or ſeparate:

215 ‘ Let him conſider the buſineſs to be expedited, the
‘ expedients collectively, and himſelf who muſt apply them;
‘ and, taking refuge completely in thoſe three, let him ſtre-
‘ nuouſly labour for his own proſperity.

216 ‘ Having conſulted with his miniſters, in the man-
‘ ner before preſcribed, on all this *maſs of publick affairs;* hav-
‘ ing uſed exerciſe *becoming a warriour,* and having bathed

'*after it,* let the king enter at noon his private apartments
'for the purpofe of taking food.

217 'There let him eat lawful aliment prepared by
'fervants attached to his perfon, who know the difference
'of times and are incapable of perfidy, after it has been
'proved innocent *by certain experiments,* and hallowed by
'texts of the *Véda* repulfive of poifon.

218 'Together with all his food let him fwallow fuch
'medical fubftances as refift venom; and let him conftantly
'wear with attention fuch gems, as are known to repel it.

219 'Let his females, well tried and attentive, their
'drefs and ornaments having been examined, *left fome wea-*
'*pon fhould be concealed in them,* do him humble fervice with
'fans, water, and perfumes:

220 'Thus let him take diligent care, when he goes
'out in a carriage or on horfeback, when he lies down to reft,
'when he fits, when he takes food, when he bathes, anoints
'his body *with odorous effences,* and puts on all his habiliments.

221 'After eating, let him divert himfelf with his wo-
'men in the receffes of his palace; and, having idled a rea-
'fonable time, let him again think of publick affairs:

222 'When he has dreffed himfelf completely, let him
'once more review his armed men, with all their elephants,
'horfes, and cars, their accoutrements, and weapons.

223 'At funfet, having performed his religious duty,
'let him privately, but well armed, in his interiour apart-
'ment, hear what has been done by his reporters and emiffa-
'ries:

224 'Then, having difmiffed thofe informers, and re-
'turning to another fecret chamber, let him go, attended

'by women, to the inmoſt receſs of his manſion for the ſake
'of his evening meal;

225 'There, having a ſecond time eaten a little, and
'having been recreated with muſical ſtrains, let him take
'reſt early, and riſe refreſhed from his labour.

226 'This perfect ſyſtem of rules let a king, free from
'illneſs, obſerve; but, when really afflicted with diſeaſe, he
'may intruſt all theſe affairs to his officers.'

CHAPTER THE EIGHTH:

ON JUDICATURE; AND ON LAW, PRIVATE AND CRIMINAL.

1 ‘ A KING, desirous of inspecting judicial proceedings, must enter his court of justice, composed and ‘ sedate in his demeanour, together with *Bráhmens* and coun- ‘ sellors, who know how to give him advice:

2 ‘ There, either sitting or standing, holding forth his ‘ right arm, without ostentation in his dress and ornaments, ‘ let him examine the affairs of litigant parties.

3 ‘ Each day let him decide causes, one after another, ‘ under the eighteen *principal* titles of law, by arguments and ‘ rules drawn from local usages, and from written codes:

4 ‘ Of those *titles*, the first is debt, on loans for con- ‘ sumption; *the second*, deposits, and loans for use; *the third*, ‘ sale without ownership; *the fourth*, concerns among part- ‘ ners; *the fifth*, subtraction of what has been given;

5 ‘ *The sixth*, nonpayment of wages or hire; *the seventh*, ‘ nonperformance of agreements; *the eighth*, rescission of ‘ sale and purchase; *the ninth*, disputes between master and ‘ servant;

6 ‘ *The tenth,* contefts on boundaries; *the eleventh and*
‘ *twelfth,* affault and flander; *the thirteenth,* larciny; *the four-*
‘ *teenth,* robbery and other violence; *the fifteenth,* adultery;

7 ‘ *The fixteenth,* altercation between man and wife, and
‘ their feveral duties; *the feventeenth,* the law of inheritance;
‘ *the eighteenth,* gaming with dice and with living creatures:
‘ thefe eighteen titles of law are fettled as the groundwork
‘ of all judicial procedure in this world.

8 ‘ Among men, who contend for the moft part on
‘ the titles juft mentioned, *and on a few mifcellaneous heads not*
‘ *comprifed under them,* let the king decide caufes juftly, ob-
‘ ferving primeval law;

9 ‘ But, when he cannot infpect fuch affairs in perfon, let
‘ him appoint, for the infpection of them, a *Bráhmen* of
‘ eminent learning:

10 ‘ Let that chief judge, accompanied by three affef-
‘ fors, fully confider all caufes brought before the king, and,
‘ having entered the courtroom, let him fit or ftand, but
‘ *not move backwards and forwards.*

11 ‘ In whatever country three *Bráhmens,* particularly
‘ fkilled in the three feveral *Védas,* fit together with the very
‘ learned *Bráhmen* appointed by the king, the wife call that
‘ *affembly* the court of BRAHMA´ *with four faces.*

12 ‘ WHEN juftice, having been wounded by iniquity,
‘ approaches the court, and the judges extract not the dart,
‘ they alfo fhall be wounded by it.

13 ‘ Either the court muft not be entered *by judges,*
‘ *parties, and witneffes,* or law and truth muft be openly de-
‘ clared: that man is criminal, who either fays nothing, or
‘ fays what is falfe or unjuft.

14 ' Where juſtice is deſtroyed by iniquity, and truth ' by falſe evidence, the judges, who baſely look on *without* ' *giving redreſs*, ſhall alſo be deſtroyed.

15 ' Juſtice, being deſtroyed, will deſtroy; being pre- ' ſerved, will preſerve: it muſt never, therefore, be violat- ' ed. " Beware, *O judge*, leſt juſtice, being overturned, over- " turn *both* us *and thyſelf*."

16 ' The divine form of juſtice is repreſented as *Vriſha*, ' or *a bull*, and the gods conſider him, who violates juſ- ' tice, as a *Vriſhala*, or one who ſlays a bull: let the king, ' therefore, and his judges beware of violating juſtice.

17 ' The only firm friend, who follows men even after ' death, is juſtice: all others are extinct with the body.

18 ' Of injuſtice *in deciſions*, one quarter falls on the ' party in the cauſe; one quarter, on his witneſſes; one ' quarter, on all the judges; and one quarter on the king;

19 ' But where he, who deſerves condemnation, ſhall ' be condemned, the king is guiltleſs, and the judges free ' from blame: an evil deed ſhall recoil on him, who com- ' mitted it.

20 ' A *Bráhmen* ſupported only by his claſs, and one ' barely reputed a *Bráhmen*, but without performing any ' ſacerdotal acts, may, at the king's pleaſure, interpret the ' law to him: *ſo may the two middle claſſes*; but a *Súdra*, in ' no caſe whatever.

21 ' Of that king, who ſtupidly looks on, while a ' *Súdra* decides cauſes, the kingdom itſelf ſhall be embar- ' raſſed, like a cow in deep mire.

22 ' The whole territory, which is inhabited by a ' number of *Súdras*, overwhelmed with atheiſts, and de-

'prived of *Bráhmens*, muſt ſpeedily periſh afflicted with 'dearth and diſeaſe.

23 'Let the king *or his judge*, having ſeated himſelf on 'the bench, his body properly clothed and his mind atten-'tively fixed, begin with doing reverence to the deities, 'who guard the world; and then let him enter on the trial 'of cauſes:

24 'Underſtanding what is expedient or inexpedient, 'but conſidering only what is law or not law, let him ex-'amine all diſputes between parties, in the order of their 'ſeveral claſſes.

25 'By external ſigns let him ſee through the thoughts 'of men; by their voice, colour, countenance, limbs, 'eyes, and action:

26 'From the limbs, the look, the motion of the 'body, the geſticulation, the ſpeech, the changes of the 'eye and the face, are diſcovered the internal workings of 'the mind.

27 'The property of a ſtudent and of an infant, whe-'ther by deſcent or otherwiſe, let the king hold in his cuſ-'tody, until the owner ſhall have ended his ſtudentſhip, or 'until his infancy ſhall have ceaſed *in his ſixteenth year:*

28 'Equal care muſt be taken of barren women, of 'women without ſons, *whoſe huſband have married other wives,* 'of women without kindred, or whoſe huſbands are in diſ-'tant places, of widows true to their lords, and of women 'afflicted with illneſs.

29 'Such kinſmen, as, *by any pretence*, appropriate the 'fortunes of women during their lives, a juſt king muſt 'puniſh with the ſeverity due to thieves.

30 'Three years let the king detain the property, of 'which no owner appears, *after a diſtinct proclamation:* the 'owner, appearing within the three years, may take it; but, 'after that term, the king may confiſcate it.

31 'He, who ſays "This is mine," muſt be duly exa- 'mined; and if, *before he inſpect it,* he declare its form, 'number, and other circumſtances, the owner muſt have his 'property;

32 'But, if he ſhow not at what place and time it was 'loſt, and ſpecify not its colour, ſhape, and dimenſions, he 'ought to be amerced:

33 'The king may take a ſixth part of the property 'ſo detained by him, or a tenth, or a twelfth, remembering 'the duty of good kings.

34 'Property loſt *by one man,* and found *by another,* let 'the king ſecure, by committing it to the care of truſtwor- 'thy men; and thoſe, whom he ſhall convict of ſtealing it, 'let him cauſe to be trampled on by an elephant.

35 'From the man, who ſhall ſay with truth, "This "property, which has been kept, belongs to me," the king 'may take a ſixth or twelfth part, *for having ſecured it;*

36 'But he, who ſhall ſay ſo falſely, may be fined either 'an eighth part of his own property, or elſe in ſome ſmall 'proportion to the value of the goods falſely claimed, a juſt 'calculation having been made.

37 'A learned *Bráhmen,* having found a treaſure for- 'merly hidden, may take it without any deduction; ſince he 'is the lord of all;

38 'But of a treaſure anciently repoſited under ground, 'which *any other ſubject or* the king has diſcovered, the king

'may lay up half in his treaſury, having given half to the
'*Bráhmens.*

39 'Of old hoards, and precious minerals in the earth,
'the king is entitled to half by reaſon of his general pro-
'tection, and becauſe he is the lord paramount of the
'ſoil.

40 'To men of all claſſes, the king muſt reſtore their
'property, which robbers have ſeized; ſince a king, who
'takes it for himſelf, incurs the guilt of a robber.

41 'A king, who knows the revealed law, muſt inquire
'into the particular laws of claſſes, the laws *or uſages* of
'diſtricts, the cuſtoms of traders, and the rules of certain
'families, and eſtabliſh their peculiar laws, *if they be not*
'*repugnant to the law of* GOD;

42 'Since all men, who mind their own cuſtomary
'ways of proceeding, and are fixed in the diſcharge of their
'ſeveral duties, become united by affection with the peo-
'ple at large, even though they dwell far aſunder.

43 'Neither the king himſelf nor his officers muſt ever
'promote litigation; nor ever neglect a lawſuit inſtituted
'by others.

44 'As a hunter traces the lair of a *wounded* beaſt by
'the drops of blood; thus let a king inveſtigate the true
'point of juſtice by deliberate arguments:

45 'Let him fully conſider the nature of truth, the
'ſtate of the caſe, and his own perſon; and, next, the wit-
'neſſes, the place, the mode, and the time; firmly adher-
'ing to all the rules of practice:

46 'What has been practiſed by good men and by vir-
'tuous *Brăhmens,* if it be not inconſiſtent with the legal cuſ-

'toms of provinces or diſtricts, of claſſes and families, let 'him eſtabliſh.

47 'WHEN a creditor ſues before him for the recovery of his right from a debtor, let him cauſe the debtor 'to pay what the creditor ſhall prove due.

48 'By whatever lawful means a creditor may have 'gotten poſſeſſion of his own property, let the king ratify 'ſuch payment by the debtor, though obtained even by 'compulſory means:

49 'By the mediation of friends, by ſuit in court, by 'artful management, or by diſtreſs, a creditor may recover 'the property lent; and, fifthly, by legal force.

50 'That creditor, who recovers his right from his debtor, muſt not be rebuked by the king for retaking his own 'property.

51 'In a ſuit for a debt, which the defendant denies, 'let him award payment to the creditor of what, by good 'evidence, he ſhall prove due, and exact a ſmall fine, '*according to the circumſtances of the debtor.*

52 'On the denial of a debt, which the defendant has 'in court been required to pay, the plaintiff muſt call a 'witneſs, who was preſent at the place of the loan, or produce other evidence, *as a note and the like.*

53 'The plaintiff, who calls a witneſs not preſent 'at the place, *where the contract was made*, or, having 'knowingly called him, diſclaims him as his witneſs; or who 'perceives not, that he aſſerts confuſed and contradictory 'facts;

54 'Or who, having ſtated what he deſigns to prove, 'varies afterwards from his caſe; or who, being queſtioned

'on a fact, which he had before admitted, refuſes to
' acknowledge that very fact;

55 ' Or who has converſed with the witneſſes in a place
' unfit for ſuch converſation; or who declines anſwering a
' queſtion properly put; or who departs from the court;

56 ' Or who, being ordered to ſpeak, ſtands mute; or
' who proves not what he has alledged, or who knows not
' what is capable or incapable of proof; *ſuch a plaintiff* ſhall
' fail in that ſuit.

57 ' Him, who has ſaid, "I have witneſſes," and, being
' told to produce them, produces them not, the judge muſt
' on this account declare nonſuited.

58 ' If the plaintiff delay to put in his plaint, he may,
' *according to the nature of the caſe*, be corporally puniſh-
' ed or juſtly amerced; and, if the defendant plead not with-
' in three fortnights, he is by law condemned.

59 ' In the double of that ſum, which the defendant
' falſely denies, or on which the complainant falſely de-
' clares, ſhall thoſe two men, wilfully offending againſt juſ-
' tice, be fined by the king.

60 ' When a man has been brought into court by a ſui-
' tor for property, and, being called on to anſwer, denies the
' debt, the cauſe ſhould be decided by the *Bráhmen*, who re-
' preſents the king, having heard three witneſſes at leaſt.

61 ' WHAT ſort of witneſſes muſt be produced by credi-
' tors *and others* on the trial of cauſes, I will comprehenſive-
' ly declare; and in what manner thoſe witneſſes muſt give
' true evidence.

62 ' Married houſekeepers, men with male iſſue, inha-
' bitants of the ſame diſtrict, either of the military, the com-

'mercial, or the ſervile claſs, are competent, when called by 'the party, to give their evidence; not any perſons indiſ- 'criminately, except in *ſuch* caſes of urgency *as will ſoon be 'mentioned.*

63 'Juſt and ſenſible men of all the *four* claſſes may be 'witneſſes on trials; men, who know their whole duty, and 'are free from covetouſneſs: but men of an oppoſite cha- 'racter the judge muſt reject.

64 'Thoſe muſt not be admitted, who have a pecuni- 'ary intereſt; nor familiar friends; nor menial ſervants; 'nor enemies; nor men formerly perjured; nor perſons 'grievouſly diſeaſed; nor thoſe, who have committed hei- 'nous offences.

65 'The king cannot be made a witneſs; nor *cooks, 'and the like* mean artificers; nor publick dancers and 'ſingers; nor a prieſt of deep learning in ſcripture; nor 'a ſtudent in theology; nor an anchoret ſecluded from 'all worldly connexions;

66 'Nor one wholly dependent; nor one of bad fame; 'nor one, who follows a cruel occupation; nor one, who 'acts openly againſt law; nor a decrepit old man; nor a 'child; nor one man only, *unleſs he be diſtinguiſhed for vir- 'tue;* nor a wretch of the loweſt mixed claſs; nor one, 'who has loſt the organs of ſenſe;

67 'Nor one extremely grieved; nor one intoxicated; 'nor a madman; nor one tormented with hunger or thirſt; 'nor one oppreſſed by fatigue; nor one excited by luſt; nor 'one inflamed by wrath; nor one who has been convicted 'of theft.

68 'Women ſhould regularly be witneſſes for women;

'twiceborn men, for men alike twiceborn; good ſervants 'and mechanicks, for ſervants and mechanicks; and thoſe 'of the loweſt race, for thoſe of the loweſt;

69 'But any perſon whatever, who has poſitive know-'ledge *of tranſactions* in the private apartments of a houſe, 'or in a foreſt, or at a time of death, may give evidence 'between the parties:

70 'On failure *of witneſſes duly qualified*, evidence may '*in ſuch caſes* be given by a woman, by a child, or by an 'aged man, by a pupil, by a kinſman, by a ſlave, or by a 'hired ſervant;

71 'Yet of children, of old men, and of the diſeaſed, 'who are all apt to ſpeak untruly, the judge muſt conſider 'the teſtimony as weak; and, *much more*, that of men with 'diſordered minds:

72 'In all caſes of violence, of theft and adultery, of 'defamation and aſſault, he muſt not examine too ſtrictly 'the competence of witneſſes.

73 'If there be contradictory evidence, let the king 'decide by the plurality of credible witneſſes; if equality 'in number, by ſuperiority in virtue; if parity in virtue, 'by the teſtimony of ſuch twiceborn men, as have beſt 'performed publick duties.

74 'Evidence of what has been ſeen, or of what has 'been heard, *as ſlander and the like*, given by thoſe who ſaw or 'or heard it, is admiſſible; and a witneſs, who ſpeaks truth 'in thoſe caſes, neither deviates from virtue nor loſes his 'wealth:

75 'But a witneſs, who knowingly ſays any thing, 'before an aſſembly of good men, different from what he

'had ſeen or heard, ſhall fall headlong, after death, into
' a region of horrour, and be debarred from heaven.

76 ' When a man ſees or hears any thing, without
' being then called upon to atteſt it, yet, if he be *afterwards*
' examined as a witneſs, he muſt declare it, exactly as *it*
' *was* ſeen, *and* as *it was* heard.

77 ' One man, untainted with covetouſneſs *and other*
' *vices* may *in ſome caſes* be the ſole witneſs, and will have
' more weight than many women, becauſe female underſtand-
' ings are apt to waver; or than many other men, who
' have been tarniſhed with crimes.

78 ' What witneſſes declare naturally, *or without bias*,
' muſt be received on trials; but what they improperly ſay,
' from ſome unnatural bent, is inapplicable to the purpoſes of
' juſtice.

79 ' THE witneſſes being aſſembled in the middle of
' the courtroom, in the preſence of the plaintiff and the
' defendant, let the judge examine them, after having ad-
' dreſſed them *all together* in the following manner:

80 " What ye know to have been tranſacted in the
" matter before us, between the parties reciprocally, declare
" at large and with truth; for your evidence in this cauſe
" is required."

81 ' A witneſs, who gives teſtimony with truth, ſhall at-
' tain exalted ſeats of beatitude above, and the higheſt fame
' here below: ſuch teſtimony is revered by BRAHMA´ him-
' ſelf.

82 ' The witneſs, who ſpeaks falſely, ſhall be faſt bound
' *under water* in the *ſnaky* cords of VARUNA, and be whol-
' ly deprived of power *to eſcape torment* during a hundred

'transfmigrations: let mankind, therefore, give no falfe testi-
'mony.

83 'By truth is a witnefs cleared from fin; by truth is
'juftice advanced: truth muft, therefore, be fpoken by wit-
'neffes of every clafs.

84 'The foul itfelf is its own witnefs; the foul itfelf
'is its own refuge: offend not thy confcious foul, the fu-
'preme internal witnefs of men!

85 'The finful have faid in their hearts: "None fees
"us." Yes; the gods diftinctly fee them; and fo does the
'fpirit within their breafts.

86 'The guardian deities of the firmament, of the earth,
'of the waters, of the human heart, of the moon, of the
'fun, and of fire, of punifhment after death, of the winds,
'of night, of both twilights, and of juftice, perfectly know
'the ftate of all fpirits clothed with bodies.

87 'In the forenoon let the judge, being purified, fe-
'verally call on the twiceborn, being purified alfo, to declare
'the truth, in the prefence of *fome image a fymbol* of the divi-
'nity, and of *Bráhmens*, while the witneffes turn their faces
'either to the north or to the eaft.

88 'To a *Bráhmen* he muft begin with faying, "De-
'clare;" to a *Cfhatriya*, with faying "Declare the truth;"
'to a *Vaifya*, with comparing perjury to the crime of ftealing
'kine, grain, or gold; to a *Súdra*, with comparing it, *in fome*
'*or all of the following fentences*, to every crime, that men can
'commit.

89 "WHATEVER places of torture have been prepared
"for the flayer of a prieft, for the murderer of a woman
"or of a child, for the injurer of a friend, and for an ungrate-

" ful man, thofe places are ordained for a witnefs, who gives
" falfe evidence.

90 " The fruit of every virtuous act, which thou haft
" done, O good man, fince thy birth, fhall depart from thee
" to dogs, if thou deviate in fpeech from the truth.

91 " O friend to virtue, that fupreme fpirit, which thou
" believeft one and the fame with thyfelf, refides in thy bo-
" fom perpetually, and is an allknowing infpector of thy
" goodnefs or of thy wickednefs.

92 " If thou beeft not at variance, *by fpeaking falfely*,
" with YAMA, or the fubduer of all, with VAIVASWATA, or
" the punifher, with that great divinity, who dwells in thy
" breaft, go not *on a pilgrimage* to the river *Gangà*, nor to the
" plains of CURU, *for thou haft no need of expiation.*

93 " Naked and fhorn, tormented with hunger and
" thirft, and deprived of fight, fhall the man, who gives
" falfe evidence, go with a potfherd to beg food at the
" door of his enemy.

94 " Headlong, in utter darknefs, fhall the impious
" wretch tumble into hell, who, being interrogated in a ju-
" dicial inquiry, anfwers one queftion falfely.

95 " He, who in a court of juftice gives an imperfect
" account of any tranfaction, or afferts a fact of which he
" was no eyewitnefs, fhall receive pain *inftead of pleafure*,
" and refemble a man, who eats fifh *with eagernefs* and fwal-
" lows the fharp bones.

96 " The gods are acquainted with no better mortal in
" this world, than the man, of whom the intelligent fpirit,
" which pervades his body, has no diftruft, when he pre-
" pares to give evidence.

97 " Hear, honeſt man, from a juſt enumeration in or-
" der, how many kinſmen, in evidence of different ſorts, a
" falſe witneſs kills, *or incurs the guilt of killing*:

98 " He kills five by falſe teſtimony concerning cattle
" in general; he kills ten by falſe teſtimony concerning
" kine; he kills a hundred by falſe evidence concerning
" horſes, and a thouſand by falſe evidence concerning the
" human race:

99 " By ſpeaking falſely in a cauſe concerning gold, he
" kills the born and the unborn; by ſpeaking falſely con-
" cerning land, he kills every thing animated: beware then
" of ſpeaking falſely in a cauſe concerning land!

100 " The ſages have held falſe evidence concerning
" water, and the poſſeſſion or enjoyment of women, equal
" to falſe evidence concerning land; and it is equally cri-
" minal in cauſes concerning *pearls and other* precious things
" formed in water, and concerning all things made of
" ſtone.

101 " Marking well all the murders, which are compre-
" hended in the crime of perjury, declare thou the whole
" truth with preciſion, as *it was* heard, *and* as *it was* ſeen
" by thee."

102 ' *Bráhmens*, who tend herds of cattle, who trade,
' who practiſe mechanical arts, who profeſs dancing and
' ſinging, who are hired ſervants or uſurers, let the judge
' exhort and examine as if they were *Súdras*.

103 ' In ſome caſes, a giver of falſe evidence from a
' pious motive, even though he know the truth, ſhall not
' loſe a ſeat in heaven: ſuch evidence wiſe men call the
' ſpeech of the gods.

104 ' Whenever the death of a man, *who had not been a* ' *grievous offender*, either of the fervile, the commercial, the ' military, or the facerdotal, clafs, would be occafioned by ' true evidence, *from the known rigour of the king, even though* ' *the fault arofe from inadvertence or errour*, falfehood may be ' fpoken: it is even preferable to truth.

105 ' Such *witneffes* muft offer, as oblations to SARASWATI', cakes of rice and milk addreffed to the goddefs ' of fpeech; and thus will they fully expiate that venial fin ' of benevolent falfehood:

106 ' Or fuch *a witnefs* may pour clarified butter into ' the holy fire, according to the facred rule, hallowing it ' with the texts called *cúfhmándá*, or with thofe which re- ' late to VARUNA, beginning with *ud;* or with the three texts ' appropriated to the water-gods.

107 ' A MAN, who labours not under illnefs, yet comes ' not to give evidence in cafes of loans and the like, within ' three fortnights *after due fummons*, fhall take upon him- ' felf the whole debt, and pay a tenth part of it as a fine ' *to the king*.

108 ' The witnefs, who has given evidence, and to ' whom, within feven days after, *a misfortune* happens *from* ' difeafe, fire, or the death of a kinfman, fhall be con- ' demned to pay the debt and a fine.

109 ' IN cafes, where no witnefs can be had, between ' two parties oppofing each other, the judge may acquire a ' knowledge of the truth by the oath of the parties; *or* if he ' cannot *otherwife* perfectly afcertain it.

110 ' By the *feven* great *Rifhis*, and by the deities them- ' felves, have oaths been taken for the purpofe of judicial

'proof; and even VASISHT'HA, *being accused by* VISWA'MITRA 'of murder, took an oath before the *king* SUDA'MAN, son of 'PIYAVANA.

111 'Let no man of sense take an oath in vain, *that is, 'not in a court of justice,* on a trifling occasion; for the man, 'who takes an oath in vain, shall be punished in this life and 'in the next:

112 'To women, however, at a time of dalliance, or 'on a proposal of marriage, in the case of grass or fruit eat- 'en by a cow, of wood taken for a sacrifice, or of a pro- 'mise made for the preservation of a *Bráhmen,* it is no 'deadly sin to take a light oath.

113 'Let the judge cause a priest to swear by his vera- 'city; a soldier, by his horse, or elephant, and his weapons; 'a merchant, by his kine, grain, and gold; a mechanick or 'servile man, by *imprecating on his own head, if he speak falsely,* 'all possible crimes;

114 'Or, *on great occasions,* let him cause the party to 'hold fire, or to dive under water, or severally to touch 'the heads of his children and wife:

115 'He, whom the blazing fire burns not, whom the 'water soon forces not up, or who meets with no speedy mis- 'fortune, must be held veracious in his testimony on oath.

116 'Of the sage VATSA, whom his younger *half* bro- 'ther formerly attacked, *as the son of a servile woman,* the fire, 'which pervades the world, burned not even a hair, by 'reason of his perfect veracity.

117 'WHENEVER false evidence has been given in any 'suit, the king must reverse the judgement; and whatever 'has been done, must be considered as undone.

118 ‘ Evidence, given from covetousneſs, from diſtraction ‘ of mind, from terrour, from friendſhip, from luſt, from wrath, ‘ from ignorance, and from inattention, muſt be held invalid.

119 ‘ THE diſtinctions of puniſhment for a falſe witneſs ‘ from either of thoſe motives, I will now propound fully ‘ and in order:

120 ‘ If he ſpeak falſely through covetouſneſs, he ſhall ‘ be fined a thouſand *panas;* if through diſtraction of mind, ‘ *two hundred and fifty, or* the loweſt amercement; if through ‘ terrour, two mean amercements; if through friendſhip, four ‘ times the loweſt;

121 ‘ If through luſt, tĕn times the loweſt amercement; ‘ if through wrath, three times the next, *or middlemoſt;* if ‘ through ignorance, two hundred complete; if, through ‘ inattention, a hundred only.

122 ‘ Learned men have ſpecified theſe puniſhments, ‘ *which were* ordained by ſage legiſlators for perjured witneſſes, ‘ with a view to prevent a failure of juſtice and to reſtrain ‘ iniquity.

123 ‘ Let a juſt prince baniſh men of the three *lower* ‘ claſſes, if they give falſe evidence, having firſt levied the ‘ fine; but a *Bráhmen* let him only baniſh.

124 ‘ MENU, ſon of the Selfexiſtent, has named ten ‘ places of puniſhment, which are appropriated to the three ‘ *lower* claſſes; but a *Bráhmen* muſt depart from the realm ‘ unhurt *in any one of them*:

125 ‘ The part of generation, the belly, the tongue, the ‘ two hands, and, fifthly, the two feet, the eye, the noſe, ‘ both ears, the property, and, *in a capital caſe*, the whole ‘ body.

126 ‘ Let the king, having confidered and afcertained ‘ the frequency of a fimilar offence, the place and time, ‘ the ability of the criminal *to pay or fuffer*, and the crime ‘ itfelf, caufe punifhment to fall on thofe alone, who de- ‘ ferve it.

127 ‘ Unjuft punifhment deftroys reputation during life ‘ and fame after death; it even obftructs, in the next life, ‘ the path to heaven: unjuft punifhment, therefore, let the ‘ king by all means avoid.

128 ‘ A king, who inflicts punifhment on fuch as de- ‘ ferve it not, and inflicts no punifhment on fuch as deferve ‘ it, brings infamy on himfelf, while he lives, and fhall ‘ fink, when he dies, to a region of torment.

129 ‘ Firft, let him punifh by gentle admonition; af- ‘ terwards, by harfh reproof; thirdly, by deprivation of ‘ property; after that, by corporal pain:

130 ‘ But, when even by corporal punifhment he can- ‘ not reftrain fuch offenders, let him apply to them all the ‘ four modes with rigour.

131 ‘ Those names of copper, filver, and gold weights, ‘ which are commonly ufed among men for the purpofe ‘ of worldly bufinefs, I will now comprehenfively ex- ‘ plain.

132 ‘ The very fmall mote, which may be difcerned in ‘ a funbeam paffing through a lattice, is the leaft vifible ‘ quantity, and men call it a *trafarénu*:

133 ‘ Eight of thofe *trafarénus* are fuppofed equal in ‘ weight to one minute poppyfeed; three of thofe feeds are ‘ equal to one black muftardfeed; and three of thofe laft, ‘ to a white muftardfeed:

134 'Six white muſtardſeeds are equal to a middle 'ſized barleycorn; three ſuch barleycorns to one *raćticà*, 'or ſeed of the *Gunjà*; five *raćticas* of gold are one *máſha*, 'and ſixteen ſuch *máſhas*, one *ſuverna*;

135 'Four *ſuvernas* make a *pala*; ten *palas*, a *dharana*; 'but two *raćticas* of ſilver, weighed together, are conſider-'ed as one *máſhaca*;

136 'Sixteen of thoſe *máſhacas* are a ſilver *dharana*, or '*purána*; but a *carſha*, or eighty *raćticas*, of copper is called 'a *pana* or *cárſhápana*.

137 'Ten *dharanas* of ſilver are known by the name 'of a *ſatamána*; and the weight of four *ſuvernas* has alſo 'the appellation of a *niſhca*.

138 'Now two hundred and fifty *panas* are declared to 'be the firſt *or loweſt* amercement; five hundred of them 'are conſidered as the mean; and a thouſand, as the higheſt.

139 'A DEBT being admitted by the defendant, he muſt 'pay five in the hundred, *as a fine to the king*; but, if it be 'denied *and proved*, twice as much: this law was enacted 'by MENU.

140 'A LENDER of money may take, in addition to his 'capital, the intereſt allowed by VASISHT'HA, *that is*, an eigh-'tieth part of a hundred, *or one and a quarter*, by the 'month, *if he have a pledge*;

141 'Or, *if he have no pledge*, he may take two in the 'hundred *by the month*, remembering the duty of good men: 'for, by *thus* taking two in the hundred, he becomes not 'a ſinner for gain.

142 'He may thus take, *in proportion to the riſk*, *and* in 'the direct order of the claſſes, two in the hundred *from a*

'*prieſt*, three *from a ſoldier*, four *from a merchant*, and five
'*from a mechanick or ſervile man*, but never more, as inte-
'reſt by the month.

143 'If he take a beneficial pledge, *or a pledge to be*
'*uſed for his profit*, he muſt have no other intereſt on the
'loan; nor, after a great length of time, *or when the profits*
'*have amounted to the debt*, can he give or ſell ſuch a pledge,
'*though he may aſſign it in pledge to another.*

144 'A pledge *to be kept only* muſt not be uſed by force,
'*that is againſt conſent:* the pawnee ſo uſing it muſt give up
'his whole intereſt, or muſt ſatisfy the pawner, *if it be*
'*ſpoiled or worn out*, by paying him the original price of it;
'otherwiſe, he commits a theft of the pawn.

145 'Neither a pledge *without limit*, nor a depoſit, are
'loſt to the owner by lapſe of time: they are both recover-
'able, though they have long remained with the bailee.

146 'A milch cow, a camel, a riding horſe, *a bull or*
'*other beaſt*, which has been ſent to be tamed for labour,
'and other things uſed with friendly aſſent, are not loſt, *by*
'*length of time* to the owner.

147 '*In general*, whatever chattel the owner ſees en-
'joyed by others for ten years, while, though preſent, he
'ſays nothing, that chattel he ſhall not recover:

148 'If he be neither an idiot, nor an infant under
'the full age of fifteen years, and if the chattel be ad-
'verſely poſſeſſed in a place, where he may ſee it, his pro-
'perty in it is extinct by law, and the adverſe poſſeſſor ſhall
'keep it.

149 'A pledge, a boundary of land, the property of
'an infant, a depoſit either open or in a cheſt ſealed, fe-

'male ſlaves, the wealth of a king, and of a learned *Bráhmen*, 'are not loſt in conſequence of adverſe enjoyment.

150 'The fool, who ſecretly uſes a pledge without, '*though not againſt*, the aſſent of the owner, ſhall give up 'half of his intereſt, as a compenſation for ſuch uſe.

151 'INTEREST on money, received at once, *not month 'by month, or day by day, as it ought*, muſt never be more than 'enough to double the debt, *that is, more than the amount of 'the principal paid at the ſame time:* on grain, on fruit, on 'wool or hair, on beaſts of burden, *lent to be paid in the 'ſame kind of equal value*, it muſt not be more than enough 'to make the debt quintuple.

152 'Stipulated intereſt beyond the legal rate, and dif'ferent from the *preceding* rule, is invalid; and the wiſe call 'it an uſurious way *of lending:* the lender is entitled *at moſt* 'to five in the hundred.

153 'Let no lender *for a month, or for two or three months, 'at a certain intereſt*, receive *ſuch* intereſt beyond the year; 'nor any intereſt, which is unapproved; nor intereſt upon 'intereſt *by previous agreement*; nor monthly intereſt exceed'ing in time the amount of the principal; nor intereſt 'exacted from a debtor *as the price of the riſk, when there is 'no publick danger or diſtreſs;* nor immoderate profits from 'a pledge to be uſed by way of intereſt.

154 'He, who cannot pay the debt *at the fixed time*, 'and wiſhes to renew the contract, may renew it in wri'ting, *with the creditor's aſſent*, if he pay all the intereſt then 'due;

155 'But if, *by ſome unavoidable accident*, he cannot pay 'the whole intereſt, he may inſert *as principal* in the renew-

'ed contract so much of the interest accrued as he ought 'to pay.

156 'A lender at interest on *the risk of* safe carriage, 'who has agreed on the place and time, shall not 'receive such interest, if *by accident* the goods are not 'carried to the place, or within the time:

157 'Whatever interest, *or price of the risk*, shall be 'settled *between the parties*, by men well acquainted with sea-'voyages or journies by land, with times and with places, 'such interest shall have legal force.

158 'THE man, who becomes surety for the appearance 'of a debtor in this world, and produces him not, shall pay 'the debt out of his own property;

159 'But money, due by a surety, or idly promised *to 'musicians and actresses*, or lost at play, or due for spirituous 'liquors, or what remains unpaid of a fine or toll, the son '*of the surety* shall not *in general* be obliged to pay:

160 'Such is the rule in cases of a surety for appearance '*or good behaviour;* but, if a surety for payment should die, 'the judge may compel even his heirs to discharge the debt.

161 'On what account then is it, that, after the death 'of a surety other than for payment, the creditor may '*in one case* demand the debt *of the heir*, all the affairs of 'the deceased being known and proved?

162 'If the surety had received money from the debt-'or, and had enough to pay the debt, the son of him, who 'so received it, shall discharge the debt out of his *inherited* 'property: this is a sacred ordinance.

163 'A contract made by a person intoxicated or in-'sane, or grievously disordered, or wholly dependent, by an

'infant or a decrepit old man, or *in the name of another* by 'a perfon without authority, is utterly null.

164 'That plaint can have no effect, though it may be 'fupported by evidence, which contains a caufe of action 'inconfiftent with pofitive law or with fettled ufage.

165 'When the judge difcovers a fraudulent pledge 'or fale, a fraudulent gift and acceptance, or in whatever 'other cafe he detects fraud, let him annul the whole 'tranfaction.

166 'If the debtor be dead, and if the money borrowed 'was expended for the ufe of his family, it muft be paid 'by that family, divided or undivided, out of their own 'eftate.

167 'Should even a flave make a contract *in the name 'of his abfent mafter* for the behoof of the family, that 'mafter, whether in his own country or abroad, fhall not 'refcind it.

168 'What is given by force *to a man who cannot accept 'it legally*, what is by force enjoyed, by force caufed to be 'written, and all other things done by force *or againft free 'confent*, MENU has pronounced void.

169 'Three are troubled by means of others, *namely* 'witneffes, fureties, and infpectors of caufes, and four col-'lect wealth flowly, with benefit to others, a *Bráhmen*, a 'moneylender, a merchant, and a king.

170 'Let no king, how indigent foever, take any thing, 'which ought not to be taken; nor let him, how wealthy 'foever, decline taking that, which he ought to take, be 'it ever fo fmall:

171 'By taking what ought not to be taken, and by re-

'fusing what ought to be received, the king betrays his own 'weakness, and is lost both in this world and in the next;

172 'But by taking his due, by administering justice, 'and by protecting the weak, the king augments his own 'force, and is exalted in the next world and in this.

173 'Therefore, let the king, like YAMA, resigning 'what may be pleasing or unpleasing to himself, live by the 'strict rules of YAMA, his anger being repressed, and his or-'gans kept in subjection.

174 'That evilminded king, who, through infatuation, 'decides causes with injustice, his enemies, *through the disaf-'fection of his people*, quickly reduce to a state of depen-'dence;

175 'But him, who, subduing both lust and wrath, ex-'amines causes with justice, his people naturally seek, as ri-'vers the ocean.

176 'THE debtor, who complains before the king, that 'his creditor has recovered the debt by his own legal act, '*as beforementioned*, shall be compelled by the king to pay a 'quarter of the sum *as a fine*, and the creditor shall be left in 'possession of his own.

177 'Even by personal labour shall the debtor pay 'what is adjudged, if he be of the same class with the cre-'ditor, or of a lower; but a debtor of a higher class must 'pay it *according to his income* by little and little.

178 'By this system of rules let the king decide, with 'equal justice, all disputes between men opposing each other, 'having ascertained the truth by evidence or the oaths of 'the parties.

179 'A SENSIBLE man should make a deposit with

'some person of high birth, and of good morals, well acquaint-
'ed with law, habitually veracious, having a large family,
'wealthy and venerable.

180 'Whatever thing, and in whatever manner, a per-
'son shall deposit in the hands of another, the same thing,
'and in the same manner, ought to be received back by the
'owner: as the delivery *was*, so *must be* the receipt.

181 'He, who restores not to the depositor, on his re-
'quest, what has been deposited, may first be tried by the
'judge *in the following manner*, the depositor himself being
'absent.

182 'On failure of witnesses, let the judge actually de-
'posit gold, *or precious things*, with the defendant by the art-
'ful contrivance of spies, who have passed the age of child-
'hood, and whose persons are engaging:

183 'Should the defendant restore that deposit in the
'manner and shape, in which it was bailed *by the spies*, there
'is nothing in his hands, for which others can justly accuse
'him;

184 'But if he restore not the gold, or *precious things*,
'as he ought, to those emissaries, let him be apprehended
'and compelled to pay the value of both deposits: this is
'a settled rule.

185 'A deposit, whether sealed up or not, should never
'be redelivered, while the depositor is alive, to his heir
'apparent or presumptive: both sorts of deposits, indeed,
'are extinct, *or cannot be demanded by the heir*, if the depositor
'die, *in that case*; but not, unless he die, *for, should the heir*
'*apparent keep them, the depositor himself may sue the bailee*:

186 'But, if a depositary by his own free act shall

'deliver a deposit to the heir of a deceased bailor, he must 'not be harassed *with claims of a similar kind*, either by 'the king, or by that heir;

187 'And, *if similar claims be made*, the king must de-'cide the questions after friendly admonition, *without having* '*recourse to artifice*; for, the honest disposition of the man 'being proved, the judge must proceed with mildness.

188 'Such is the mode of ascertaining the right in all 'these cases of a deposit: in the case of a deposit sealed 'up, the bailee shall incur no censure *on the redelivery*, 'unless he have *altered the seal or* taken out something.

189 'If a deposit be seized by thieves, *or destroyed by* '*vermine*, or washed away by water, or consumed by fire, 'the bailee shall not be obliged to make it good, unless he 'took part of it for himself.

190 'The defendant, who denies a deposit, and the 'plaintiff, who asserts it, let the king try by all sorts of ex-'pedients, and by the modes of ordeal prescribed in the *Véda*.

191 'He, who restores not a thing really deposited, and 'he, who demands what he never bailed, shall both, *for a* '*second offence*, be punished as thieves, *if gold, pearls, or the* '*like be demanded*; or, *in the case of a trifling demand*, shall 'pay a fine equal to the value of the thing claimed:

192 'For the first offence, the king should compel a 'fraudulent depositary, without any distinction between a 'deposit under seal or open, to pay a fine equal to its value.

193 'That man, who, by false pretences, gets into his 'hands the goods of another, shall, together with his ac-'complices, be punished by various degrees of whipping or 'mutilation, or even by death.

194 ‘ *Regularly*, a depoſit ſhould be produced, the ſame ‘ in kind and quantity as it was bailed, by the ſame and ‘ to the ſame perſon, by whom and from whom it was re- ‘ ceived, and before the ſame company, *who were witneſſes* ‘ *to the depoſit:* he who produces it in a different manner, ‘ ought to be fined;

195 ‘ But a thing, privately depoſited, ſhould be private- ‘ ly reſtored by and to the perſon, by and from whom it ‘ was received: as the bailment *was*, ſo *ſhould be* the deli- ‘ very, *according to a rule in the* Véda.

196 ‘ Thus let the king decide cauſes concerning a de- ‘ poſit, or a friendly loan for uſe, without ſhowing rigour ‘ to the depoſitary.

197 ‘ Him, who ſells the property of another man, ‘ without the aſſent of the owner, the judge ſhall not admit ‘ as a competent witneſs, but ſhall treat as a thief, who ‘ pretends that he has committed no theft:

198 ‘ If, indeed, he be a near kinſman of the owner, ‘ he ſhall be fined ſix hundred *panas;* but, if he be neither ‘ his kinſman nor a claimant under him, he commits an ‘ offence equal to larciny.

199 ‘ A gift or ſale, thus made by any other than the ‘ true owner, muſt, by a ſettled rule, be conſidered, in ju- ‘ dicial proceedings, as not made.

200 ‘ Where occupation *for a time* ſhall be proved, ‘ but no ſort of title ſhall appear, *the ſale cannot be ſupported:* ‘ title, not occupation, is eſſential to its ſupport; *and* this ‘ rule *alſo* is fixed.

201 ‘ He, who has received a chattel, by purchaſe in ‘ open market, before a number of men, juſtly acquires the

'absolute property, by having paid the price of it, *if he can* '*produce the vendor;*

202 'But, if the vendor be not producible, and the 'vendee prove the publick sale, the latter must be dismissed 'by the king without punishment; and the former owner, 'who lost the chattel, may take it back *on paying the vendee* '*half its value.*

203 'One commodity, mixed with another, shall ne- 'ver be sold as *unmixed;* nor a bad commodity, as good; 'nor less *than agreed on*; nor any thing kept at a distance 'or concealed, *lest some defect in it should be discovered.*

204 'If, after one damsel has been shown, another be 'offered to the bridegroom, *who had purchased leave to* '*marry her from her next kinsman,* he may become the hus- 'band of both for the same price: this law MENU or- 'dained.

205 'The kinsman, who gives a damsel in marriage, 'having first openly told her blemishes, whether she be in- 'sane, or disordered with elephantiasis, or defiled by con- 'nexion with a man, shall suffer no punishment.

206 'IF an officiating priest, actually engaged in a 'sacrifice, abandon his work, a share only, in proportion to 'his work done, shall be given to him by his partners in 'the business, *out of their common pay*:

207 'But, if he discontinue his work *without fraud,* af- 'ter the time of giving the sacrificial fees, he may take his 'full share, and cause what remains to be performed by ano- 'ther priest.

208 'Where, on the performance of solemn rites, a 'specifick fee is ordained for each part of them, shall he

'alone, who performs that part, receive the fee; or ſhall
' all the prieſts take the perquiſites jointly ?

209 ' *At ſome holy rites*, let the reader of the *Yajurvéda*
' take the car, and the *Brahmá*, or ſuperintending prieſt, the
' horſe; or, *on another occaſion*, let the reader of the *Rigvéda*
' take the horſe, and the chanter of the *Sámavéda* receive
' the carriage, in which the purchaſed materials of the ſa-
' crifice had been brought.

210 ' *A hundred cows being diſtributable among ſixteen prieſts*,
' the four chief, *or firſt ſet*, are entitled to *near* half, *or*
' *forty-eight*; the next four, to half of that number; the
' third ſet, to a third part of it; and the fourth ſet, to a
' quarter:

211 ' According to this rule, *or in proportion to the*
' *work*, muſt allotments of ſhares be given to men here be-
' low, who, *though* in conjunction, perform their ſeveral parts
' of the buſineſs.

212 ' SHOULD money or goods be given, *or promiſed*
' *as a gift*, by one man to another, who aſks it for ſome re-
' ligious act, the gift ſhall be void, if that act be not after-
' wards performed:

213 ' If the money be delivered, and the receiver,
' through pride or avarice, refuſe *in that caſe* to return it,
' he ſhall be fined one *ſuverna* by the king, as a puniſhment
' for his theft.

214 ' Such, as here declared, is the rule ordained for
' withdrawing what has been given: I will, next, propound
' the law for nonpayment of wages.

215 ' THAT hired ſervant or workman, who, not
' from any diſorder but from inſolence, fails to perform his

'work according to his agreement, ſhall be fined eight 'raćticas, and his wages or hire ſhall not be paid.

216 'But, if he be really ill, and, when reſtored to 'health, ſhall perform his work according to his original 'bargain, he ſhall receive his pay even for a very long time:

217 'Yet, whether he be ſick or well, if the work ſti'pulated be not performed *by another for him or by himſelf*, 'his whole wages are forfeited, though the work want but 'a little of being complete.

218 'This is the general rule concerning work under'taken for wages or hire: next, I will fully declare the 'law concerning ſuch men as break their promiſes.

219 'The man, among the traders and other in'habitants of a town or diſtrićt, who breaks a promiſe 'through avarice, though he had taken an oath to perform 'it, let the king baniſh from his realm:

220 'Or, *according to circumſtances*, let the judge, hav'ing arreſted the promiſebreaker, condemn him to pay ſix '*niſhcas*, or four *ſuvernas*, or one *ſatamána* of ſilver, or 'all three *if he deſerve ſuch a fine*.

221 'Among all citizens and in all claſſes, let a juſt 'king obſerve this rule for impoſing fines on men, who 'ſhall break their engagements.

222 'A man, who has bought or ſold any thing 'in this world, *that has a fixed price and is not periſhable, as* '*land or metals*, and wiſhes to reſcind the contraćt, may 'give or take back ſuch a thing within ten days;

223 'But, after ten days, he ſhall neither give nor 'take it back: the giver or the taker, *except by conſent*, ſhall 'be fined by the king ſix hundred *panas*.

224 ‘ The king himſelf ſhall take a fine of ninety-ſix
‘ *panas* from him, who gives a blemiſhed girl *in marriage for*
‘ *a reward*, without avowing her blemiſh;

225 ‘ But the man, who, through malignity, ſays of
‘ a damſel, that ſhe is no virgin, ſhall be fined a hundred
‘ *panas*, if he cannot prove her defilement.

226 ‘ The holy nuptial texts are applied ſolely to vir-
‘ gins, and no where on earth to girls, who have loſt their
‘ virginity; ſince thoſe women are *in general* excluded from
‘ legal ceremonies:

227 ‘ The nuptial texts are a certain rule in regard to
‘ wedlock; and the bridal contract is known by the learned
‘ to be complete *and irrevocable* on the ſeventh ſtep *of the*
‘ *married pair, hand in hand, after thoſe texts have been pro-*
‘ *nounced.*

228 ‘ By this law, in all buſineſs whatever here below,
‘ muſt the judge confine, within the path of rectitude, a per-
‘ ſon inclined to reſcind his contract of ſale and purchaſe.

229 ‘ I NOW will decide exactly, according to prin-
‘ ciples of law, the conteſts uſually ariſing from the fault
‘ of ſuch as own herds of cattle, and of ſuch as are hired
‘ to keep them.

230 ‘ By day the blame falls on the herdſman; by
‘ night on the owner, *if the cattle be fed and kept* in his own
‘ houſe; but, if the place of their food and cuſtody be differ-
‘ ent, the keeper incurs the blame.

231 ‘ That hired ſervant, whoſe wages are paid with
‘ milk, may, with the aſſent of the owner, milk the beſt
‘ cow out of ten: ſuch are the wages of herdſmen, unleſs
‘ they be paid in a different mode.

232 ‘ The herdſman himſelf ſhall make good the loſs ‘ of a beaſt, which through his want of due care has ſtrayed, ‘ has been deſtroyed by reptiles, or killed by dogs, or has ‘ died by falling into a pit;

233 ‘ But he ſhall not be compelled to make it good, ‘ when robbers have carried it away, if, after freſh procla- ‘ mation and purſuit, he give notice to his maſter in a pro- ‘ per place and ſeaſon.

234 ‘ When cattle die, let him carry to his maſ- ‘ ter their ears, their hides, their tails, the ſkin be- ‘ low their navels, their tendons, and the liquor exuding ‘ from their foreheads: let him alſo point out their ‘ limbs.

235 ‘ A flock of goats or of ſheep being attacked by ‘ wolves, and the keeper not going *to repel the attack*, he ſhall ‘ be reſponſible for every one of them, which a wolf ſhall ‘ violently kill;

236 ‘ But, if any one of them, while they graze toge- ‘ ther near a wood, and the ſhepherd keeps them in or- ‘ der, ſhall be ſuddenly killed by a wolf ſpringing on it, he ‘ ſhall not in that caſe be reſponſible.

237 ‘ On all ſides of a village or ſmall town, let a ſpace ‘ be left for paſture, in breadth either four hundred cubits, ‘ or three caſts of a large ſtick; and thrice that ſpace round ‘ a city or conſiderable town:

238 ‘ Within that paſture ground, if cattle do any da- ‘ mage to grain in a field unencloſed with a hedge, the king ‘ ſhall not puniſh the herdſmen.

239 ‘ Let the owner of the field encloſe it with a hedge ‘ *of thorny plants*, over which a camel could not look; and

' let him ſtop every gap, through which a dog or a boar ' could thruſt his head.

240 ' Should cattle, attended by a herdſman, do miſ- ' chief near a highway, in an encloſed field or near the vil- ' lage; he ſhall be fined a hundred *panas;* but againſt cattle, ' which have no keeper, let the owner of the field ſecure it.

241 ' In other fields, the *owner of* cattle *doing miſchief* ' ſhall be fined one *pana* and a quarter; but, in all places, ' the value of the *damaged* grain muſt be paid: ſuch is the ' fixed rule concerning a huſbandman.

242 ' For damage by a cow before ten days have paſ- ' ſed ſince her calving, by bulls kept for impregnation, and ' by cattle conſecrated to the deity, whether attended or un- ' attended, MENU has ordained no fine.

243 ' If land be injured, by the fault of the farmer ' himſelf, *as if he fails to ſow it in due time,* he ſhall be fined ' ten times as much as the *king's* ſhare *of the crop, that might* ' *otherwiſe have been raiſed;* but only five times as much, if ' it was the fault of his ſervants without his knowledge.

244 ' Theſe rules let a juſt prince obſerve in all caſes of ' tranſgreſſion by maſters, their cattle, and their herdſmen.

245 ' IF a conteſt ariſe between two villages, *or landhol-* ' *ders,* concerning a boundary, let the king, *or his judge,* ' aſcertain the limits in the month of *Jyaiſht'ha,* when the ' landmarks are ſeen more diſtinctly.

246 ' *When boundaries firſt are eſtabliſhed,* let ſtrong trees ' be planted on them, *Vatas, Pippalas, Paláſas, Sálmalis, Sálas,* ' or *Tálas;* or ſuch trees (*like the* Udumbara *or* Vajradru) as ' abound in milk;

247 ' Or cluſtering ſhrubs, or *Vénus* of different ſorts,

'or *Samí*-trees, and creepers, or *Saras*, and clumps of *Cubjacas*: and mounds of earth ſhould be raiſed on them; ſo 'that the landmark may not eaſily periſh:

248 'Lakes and wells, pools and ſtreams, ought alſo 'to be made on the common limits, and temples dedicated 'to the gods.

249 'The perſons concerned, reflecting on the perpetual treſpaſſes committed by men here below through 'ignorance of boundaries, ſhould cauſe other landmarks 'to be concealed *under ground*:

250 'Large pieces of ſtone, bones, tails of cows, bran, 'aſhes, potſherds, dried cowdung, bricks and tiles, charcoal, pebbles, and ſand,

251 'And ſubſtances of all ſorts, which the earth corrodes not even in a long time, ſhould be placed *in jars* 'not appearing *above ground* on the common boundary.

252 'By ſuch marks, or by the courſe of a ſtream, and 'long continued poſſeſſion, the judge may aſcertain the 'limit between the lands of two parties in litigation:

253 'Should there be a doubt, even on the inſpection 'of thoſe marks, recourſe muſt be had, for the deciſion of 'ſuch a conteſt, to the declarations of witneſſes.

254 'Thoſe witneſſes muſt be examined concerning 'the landmarks, in the preſence of all the townſmen or 'villagers, or of both the contending parties:

255 'What the witneſſes, thus aſſembled and interrogated, ſhall poſitively declare concerning the limits, muſt 'be recorded in writing, together with all their names.

256 'Let them, putting earth on their heads, wearing 'chaplets of red flowers and clad in red mantles, be ſworn

'by *the reward of* all their ſeveral good actions, to give
' correct evidence concerning the metes and bounds.

257 ' Veracious witneſſes, who give evidence as the
' law requires, are abſolved from their ſins; but ſuch, as
' give it unjuſtly, ſhall each be fined two hundred *panas*.

258 ' If there be no witneſſes, let four men, who dwell
' on all the four ſides of the two villages, make a deciſion
' concerning the boundary, being duly prepared, *like the*
' *witneſſes*, in the preſence of the king.

259 ' If there be no ſuch neighbours on all ſides, nor
' any men, whoſe anceſtors had lived there ſince the vil-
' lages were built, nor other inhabitants of towns, who can
' give evidence on the limits, the judge muſt examine the
' following men, who inhabit the woods;

260 ' Hunters, fowlers, herdſmen, fiſhers, diggers for
' roots, catchers of ſnakes, gleaners, and other foreſters:

261 ' According to their declaration, when they are
' duly examined, let the king with preciſion order land-
' marks to be fixed on the boundary line between the two
' villages.

262 ' As to the bounds of arable fields, wells or pools,
' gardens and houſes, the teſtimony of next neighbours on
' every ſide muſt be conſidered as the beſt means of deci-
' ſion:

263 ' Should the neighbours ſay any thing untrue,
' when two men diſpute about a landmark, the king ſhall
' make each of thoſe witneſſes pay the middlemoſt of the
' three uſual amercements.

264 ' He, who, by means of intimidation, ſhall poſſeſs
' himſelf of a houſe, a pool, a field, or a garden, ſhall be

'fined five hundred *panas*; but only two hundred, if he 'trespassed through ignorance *of the right*.

265 'If the boundary cannot be *otherwise* ascertain- 'ed, let the king, knowing what is just, *that is, without* '*partiality, and* consulting the future benefit of both parties, 'mark a boundline between their lands: this is a settled 'law.

266 'Thus has the rule been propounded for decisions 'concerning landmarks: I, next, will declare the law 'concerning defamatory words.

267 'A Soldier, defaming a priest, shall be fined a 'hundred *panas;* a merchant, *thus offending*, an hundred 'and fifty, or two hundred: but, *for such an offence*, a me- 'chanick or servile man shall be whipped.

268 'A priest shall be fined five hundred, if he slan- 'der a soldier; twenty-five, if a merchant; and twelve, 'if he slander a man of the servile class.

269 'For abusing one of the same class, a twiceborn 'man shall be fined only twelve; but for ribaldry not to be 'uttered, even that *and every fine* shall be doubled.

270 'A onceborn man, who insults the twiceborn with 'gross invectives, ought to have his tongue slit; for he 'sprang from the lowest part *of* Brahma':

271 'If he mention their names and classes with con- 'tumely, *as if he say* "*Oh!* De'vadatta, *thou refuse of* "Bráhmens," an iron style, ten fingers long, shall be thrust 'redhot into his mouth.

272 'Should he, through pride, give instruction to 'priests concerning their duty, let the king order some 'hot oil to be dropped into his mouth and his ear.

273 ‘ He, who falſely denies, through inſolence, the
‘ ſacred knowledge, the country, the claſs, or the corporeal
‘ inveſtiture *of a man equal in rank*, ſhall be compelled to
‘ pay a fine of two hundred *panas*.

274 ‘ If a man call another blind with one eye, or
‘ lame, or defective in any ſimilar way, he ſhall pay the
‘ ſmall fine of one *pana*, even though he ſpeak truth.

275 ‘ He ſhall be fined a hundred, who defames his
‘ mother, his father, his wife, his brother, his ſon, or his
‘ preceptor; and he, who gives not his preceptor the way.

276 ‘ For *mutual* abuſe by a prieſt and a ſoldier, this
‘ fine muſt be impoſed by a learned king; the loweſt
‘ amercement on the prieſt, and the middlemoſt on the
‘ ſoldier.

277 ‘ Such exactly, *as before mentioned*, muſt be the pu-
‘ niſhment of a merchant and a mechanick, in reſpect of
‘ their ſeveral claſſes, except the ſlitting of the tongue: this
‘ is a fixed rule of puniſhment.

278 ‘ THUS fully has the law been declared for the
‘ puniſhment of defamatory ſpeech: I will, next, propound
‘ the eſtabliſhed law concerning aſſault and battery.

279 ‘ With whatever member a lowborn man ſhall
‘ aſſault or hurt a ſuperiour, even that member of his muſt
‘ be ſlit, *or cut more or leſs in proportion to the injury*: this
‘ is an ordinance of MENU.

280 ‘ He, who raiſes his hand or a ſtaff againſt another,
‘ ſhall have his hand cut; and he, who kicks another in
‘ wrath, ſhall have an inciſion made in his foot.

281 ‘ A man of the loweſt claſs, who ſhall inſolently
‘ place himſelf on the ſame ſeat with one of the higheſt,

'ſhall either be baniſhed with a mark on his hinder parts, 'or the king ſhall cauſe a gaſh to be made on his buttock:

282 'Should he ſpit on him through pride, the king 'ſhall order both of his lips to be gaſhed; ſhould he urine 'on him, his penis; ſhould he break wind againſt him, his 'anus.

283 'If he ſeize the *Bráhmen* by the locks, or by the 'feet, or by the beard, or by the throat, or by the ſcrotum, 'let the king without heſitation cauſe inciſions to be made 'in his hands.

284 'If any man ſcratch the ſkin *of his equal in claſs*, or 'fetch blood *from him*, he ſhall be fined a hundred *panas;* 'if he wound a muſcle, ſix *niſhcas:* but, if he break a bone, 'let him be inſtantly baniſhed.

285 'According to the uſe and value of all great 'trees, muſt a fine be ſet for injuring them: this is an eſta- 'bliſhed rule.

286 'If a blow, attended with much pain, be given 'either to human creatures or cattle, the king ſhall inflict 'on the ſtriker a puniſhment as heavy as the preſumed 'ſuffering.

287 'In all caſes of hurting a limb, wounding, or 'fetching blood, the aſſailant ſhall pay the expenſe of a 'perfect cure; or, *on his failure*, both full damages and a 'fine to the ſame amount.

288 'He, who injures the goods of another, whether 'acquainted or unacquainted with the owner of them, ſhall 'give ſatisfaction to the owner, and pay a fine to the king 'equal to the damage.

289 'If injury be done to leather, or to leathern bags,

'or to utenſils made of wood or clay, the fine ſhall be five
'times their value.

290 'THE wiſe reckon ten occaſions, in regard to a
'carriage, its driver, and its owner, on which the fine is
'remitted; on other occaſions a fine is ordained by law:

291 'The noſecord or bridle being cut, *by ſome acci-*
'*dent without negligence*, or the yoke being ſnapped, on a
'ſudden overturn, or running againſt any thing *without fault*,
'the axle being broken, or the wheel cracked;

292 'On the breaking of the thongs, of the halter,
'or of the reins, and when the driver has called aloud to
'make way, *on theſe occaſions* has MENU declared that no
'fine ſhall be ſet:

293 'But, where a carriage has been overturned by
'the unſkilfulneſs of the driver, there, in the caſe of any
'hurt, the maſter ſhall be fined two hundred *panas*.

294 'If the driver be ſkilful, *but negligent*, the driver
'alone ſhall be fined; and thoſe in the carriage ſhall be
'fined each a hundred, if the driver be clearly unſkilful.

295 'Should a driver, being met in the way by another
'carriage or by cattle, kill any animal *by his negligence*, a
'fine ſhall, without doubt, be impoſed *by the following rule:*

296 'For killing a man, a fine, equal to that for theft,
'ſhall be inſtantly ſet; half that amount, for large brute
'animals, as for a bull or cow, an elephant, a camel, or a
'horſe;

297 'For killing very young cattle, the fine ſhall be
'two hundred *panas*; and fifty, for elegant quadrupeds or
'beautiful birds, as *antelopes, parrots, and the like;*

298 'For an aſs, a goat, or a ſheep, the fine muſt be

'five ſilver *máſhas;* and one *máſha,* for killing a dog or a 'boar.

299 'A WIFE, a ſon, a ſervant, a pupil, and a *younger* 'whole brother, may be corrected, when they commit 'faults, with a rope or the ſmall ſhoot of a cane;

300 'But on the back part only of their bodies, and 'not on a noble part by any means: he, who ſtrikes them 'otherwiſe than by this rule, incurs the guilt, *or ſhall pay* '*the fine,* of a thief.

301 'This law of aſſault and battery has been com-'pletely declared: I proceed to declare the rule for the 'ſettled puniſhment of theft.

302 'IN reſtraining thieves and robbers, let the king 'uſe extreme diligence; ſince, by reſtraining thieves and 'robbers, his fame and his domain are increaſed.

303 'Conſtantly, no doubt, is that king to be honoured, 'who beſtows exemption from fear; ſince he performs, *as* '*it were,* a perpetual ſacrifice, giving exemption from fear 'as a conſtant ſacrificial preſent.

304 'A ſixth part of *the reward for* virtuous deeds, 'performed by the whole people, belongs to the king, who 'protects them; but, if he protect them not, a ſixth part 'of their iniquity lights on him:

305 'Of *the reward for* what every ſubject reads 'in the *Véda,* for what he ſacrifices, for what he gives 'in charity, for what he performs in worſhip, the 'king juſtly takes a ſixth part in conſequence of protec-'tion.

306 'A king, who acts with juſtice in defending all 'creatures, and ſlays only thoſe, who ought to be ſlain,

'performs, *as it were*, each day a facrifice with a hundred 'thoufand gifts;

307 'But a king, who gives no fuch protection, yet 'receives taxes in kind or in value, market duties and tolls, 'the fmall daily prefents for his houfehold, and fines for 'offences, falls directly *on his death* to a region of horrour.

308 'That king, who gives no protection, yet takes a 'fixth part of the grain as his revenue, wife men have con-'fidered as a prince, who draws to him the foulnefs of all 'his people.

309 'Be it known, that a monarch, who pays no regard 'to the fcriptures, who denies a future ftate, who acts with 'rapacity, who protects not his people, yet fwallows up 'their poffeffions, will fink low indeed *after death*.

310 'WITH great care and by three methods let him 'reftrain the unjuft; by imprifonment, by confinement in 'fetters, and by various kinds of corporal punifhment;

311 'Since, by reftraining the bad, and by encourag-'ing the good, kings are perpetually made pure, as the 'twiceborn are purified by facrificing.

312 'A KING, who feeks benefit to his own foul, muft 'always forgive parties litigant, children, old men, and fick 'perfons, who inveigh againft him:

313 'He, who forgives perfons in pain, when they 'abufe him, fhall on that account be exalted in heaven; 'but he, who excufes them not, through the pride of domi-'nion, fhall for that reafon fink into hell.

314 'THE ftealer *of gold from a prieft* muft run haftily 'to the king, with loofened hair, proclaiming the theft, *and* '*adding*: "Thus have I finned; punifh me."

315 'He muſt bear on his ſhoulder a peſtle of ſtone, 'or a club of *c'hadira*-wood, or a javelin pointed at both 'ends, or an iron mace:

316 'Whether the king ſtrike him with it, or diſmiſs 'him unhurt, the thief is then abſolved from the crime; 'but the king, if he puniſh him not, ſhall incur the guilt 'of the thief.

317 'The killer of a prieſt, *or deſtroyer of an embryo*, 'caſts his guilt on the *willing* eater of his proviſions; an 'adulterous wife, on her *negligent* huſband; a bad ſcholar 'and ſacrificer, on their *ignorant* preceptor; and a thief, on 'the *forgiving* prince:

318 'But men, who have committed offences, and 'have received from kings the puniſhment due to them, go 'pure to heaven, and become as clear as thoſe who have 'done well.

319 'He, who ſteals the rope or the waterpot from a 'well, and he, who breaks down a ciſtern, ſhall be fined 'a *máſha* of gold; and that, *which he has taken or injured*, 'he muſt reſtore to its former condition.

320 'Corporal puniſhment ſhall be inflicted on him, 'who ſteals more than ten *cumbhas* of grain (a *cumbha* is twen-'ty *drónas*, and a *dróna*, two hundred *palas*): for leſs he 'muſt be fined eleven times as much, and ſhall pay to the 'owner the amount of his property.

321 'So ſhall corporal puniſhment be inflicted for ſteal-'ing commodities uſually ſold by weight, or more than a 'hundred head of cattle, or gold, or ſilver, or coſtly ap-'parel:

322 'For ſtealing more than fifty *palas*, it is enacted,

‘ that a hand ſhall be amputated; for leſs, the king ſhall ſet ‘ a fine eleven times as much as the value.

323 ‘ For ſtealing men of high birth, and women above ‘ all, and the moſt precious gems, *as diamonds or rubies*, the ‘ thief deſerves capital puniſhment.

324 ‘ For ſtealing large beaſts, weapons, or medicines, ‘ let the king inflict *adequate* puniſhment, conſidering the ‘ time and the act.

325 ‘ For taking kine belonging to prieſts, and boring ‘ their noſtrils, or for ſtealing their other cattle, the offender ‘ ſhall inſtantly loſe half of one foot.

326 For ſtealing thread, raw cotton, materials to make ‘ ſpirituous liquor, cowdung, molaſſes, curds, milk, butter-‘ milk, water, or graſs,

327 ‘ Large canes, baſkets of canes, ſalt of every kind, ‘ earthern pots, clay or aſhes,

328 ‘ Fiſh, birds, oil, or clarified butter, fleſhmeat, honey, ‘ or any thing, *as leather, horn, or ivory*, that came from a beaſt,

329 ‘ Or other things not precious, or ſpirituous liquors, ‘ rice dreſſed with clarified butter, or other meſſes of boiled ‘ rice, the fine muſt be twice the value of the commodity ‘ ſtolen.

330 ‘ For ſtealing *as much as a man can carry* of flowers, ‘ green corn, ſhrubs, creepers, ſmall trees, or other vegeta-‘ bles, encloſed by a hedge, the fine ſhall be five *racticas* ‘ of gold or ſilver;

331 ‘ But for corn, potherbs, roots, and fruit, unencloſed ‘ by a fence, the fine is a hundred *panas*, if there be no ſort of ‘ relation *between the taker and owner*; or half a hundred, if ‘ there be ſuch relation.

332 ‘ If the taking be violent, and in the ſight of the ‘ owner, it is robbery; if privately in his abſence, it is only ‘ theft; and *it is conſidered as theft*, when a man, having re‘ ceived any thing, refuſes to give it back.

333 ‘ On him, who ſteals the beforementioned things, ‘ when they are prepared for uſe, let the king ſet the loweſt ‘ amercement *of the three*; and *the ſame* on him, who ſteals ‘ holy fire from the temple.

334 ‘ With whatever limb a thief commits the offence ‘ by any means in this world, *as if he break a wall with his* ‘ *hand or his foot*, even that limb ſhall the king amputate, for ‘ the prevention of a ſimilar crime.

335 ‘ NEITHER a father, nor a preceptor, nor a friend, ‘ nor a mother, nor a wife, nor a ſon, nor a domeſtick prieſt, ‘ muſt be left unpuniſhed by the king, if they adhere not ‘ with firmneſs to their duty.

336 ‘ WHERE another man of lower birth would be ‘ fined one *pana*, the king ſhall be fined a thouſand, *and he* ‘ *ſhall give the fine to the prieſts, or caſt it into the river*: this is ‘ a ſacred rule.

337 ‘ But the fine of a *Súdra* for theft ſhall be eight‘ fold; that of a *Vaiſya*, ſixteenfold; that of a *Cſhatriya*, two ‘ and thirty fold;

338 ‘ That of a *Bráhmen*, four and ſixtyfold, or a hun‘ dredfold complete, or even twice four and ſixtyfold; each ‘ of them knowing the nature of his offence.

339 ‘ The taking of roots, and fruit from a large tree, ‘ *in a field or a foreſt* unencloſed, or of wood for a ſacrificial ‘ fire, or of graſs to be eaten by cows, MENU has pronoun‘ ced no theft.

340 ‘ A PRIEST who willingly receives any thing, either ‘ for ſacrificing or for inſtructing, from the hand of a man, ‘ who had taken what the owner had not given, ſhall be ‘ *puniſhed* even as the thief.

341 ‘ A twiceborn man, who is travelling, and whoſe ‘ proviſions are ſcanty, ſhall not be fined, for taking only ‘ two ſugar canes, or two eſculent roots, from the field of ‘ another man.

342 ‘ He, who ties the unbound, or looſes the bound, ‘ *cattle of another*, and he, who takes a ſlave, a horſe, or a ‘ carriage *without permiſſion*, ſhall be puniſhed as for theft.

343 ‘ A king, who, by *enforcing* theſe laws, reſtrains men ‘ from committing theft, acquires in this world fame, and, ‘ in the next, beatitude.

344 ‘ LET not the king, who ardently deſires a ſeat with ‘ INDRA, and wiſhes for glory, which nothing can change or ‘ diminiſh, endure for a moment the man, who has com- ‘ mitted atrocious violence, as by robbery, arſon, or homi- ‘ cide.

345 ‘ He, who commits great violence, muſt be conſi- ‘ dered as a more grievous offender than a defamer, a thief, ‘ or a ſtriker with a ſtaff:

346 ‘ That king, who endures a man convicted of ſuch ‘ atrocity, quickly goes to perdition and incurs publick hate.

347 ‘ Neither on account of friendſhip, nor for the ‘ ſake of great lucre, ſhall the king diſmiſs the perpetrators ‘ of violent acts, who ſpread terrour among all creatures.

348 ‘ THE twiceborn may take arms, when their duty ‘ is obſtructed by force; and when, in ſome evil time, a diſ- ‘ aſter has befallen the twiceborn claſſes;

349 ‘ And in their own defence; and in a war for juſt ‘ cauſe; and in defence of a woman or a prieſt: he, who ‘ kills juſtly, commits no crime.

350 ‘ Let a man, without heſitation, ſlay another, *if he* ‘ *cannot otherwiſe eſcape*, who aſſails him with intent to mur- ‘ der, whether young or old, or his preceptor, or a *Bráh-* ‘ *men* deeply verſed in the ſcripture.

351 ‘ By killing an aſſaſſin, who attempts to kill, whe- ‘ ther in publick or in private, no crime is committed by the ‘ ſlayer: fury recoils upon fury.

352 ‘ MEN, who commit overt acts of adulterous incli- ‘ nations for the wives of others, let the king baniſh from ‘ his realm, having puniſhed them with ſuch bodily marks, ‘ as excite averſion;

353 ‘ Since adultery cauſes, to the general ruin, a ‘ mixture of claſſes among men: thence ariſes violation ‘ of duties; and thence is the root of felicity quite de- ‘ ſtroyed.

354 ‘ A man, before noted for ſuch an offence, who ‘ converſes in ſecret with the wife of another, ſhall pay the ‘ firſt of the three uſual amercements;

355 ‘ But a man, not before noted, who thus converſes ‘ with her for ſome reaſonable cauſe, ſhall pay no fine; ‘ ſince in him there is no tranſgreſſion.

356 ‘ He, who talks with the wife of another man at a ‘ place of pilgrimage, in a foreſt or a grove, or at the con- ‘ fluence of rivers, incurs the guilt of an adulterous incli- ‘ nation:

357 ‘ To ſend her flowers or perfumes, to ſport and jeſt ‘ with her, to touch her apparel and ornaments, to ſit with

'her on the ſame couch, are all held adulterous acts on his 'part.

358 'To touch a married woman on *her breaſts or* any '*other* place, which ought not to be touched, or, being 'touched unbecomingly by her, to bear it complacently, 'are adulterous acts with mutual aſſent.

359 'A man of the ſervile claſs, who commits actual 'adultery with the wife of a prieſt, ought to ſuffer death: 'the wives, indeed, of all the four claſſes muſt ever be moſt 'eſpecially guarded.

360 'Mendicants, encomiaſts, men prepared for a ſa'crifice, and *cooks and other* artiſans, are not prohibited from 'ſpeaking to married women.

361 'Let no man converſe, after he has been forbidden, 'with the wives of others: he, who thus converſes, *after a 'huſband or father has* forbidden *him*, ſhall pay a fine of one '*ſuverna*.

362 'Theſe laws relate not to the wives of publick dan'cers or ſingers, or of ſuch baſe men, as live by intrigues 'of their wives; men, who either carry women to others, 'or, lying concealed at home, permit them to hold a culpa'ble intercourſe:

363 'Yet he, who has a private connexion with ſuch 'women, or with ſervant girls kept by one maſter, or with fe'male anchorets *of an heretical religion*, ſhall be compelled 'to pay a ſmall fine.

364 'He, who vitiates a damſel without her conſent, 'ſhall ſuffer corporal puniſhment inſtantly; but he, who 'enjoys a willing damſel, ſhall not be corporally puniſhed, 'if his claſs be the ſame with hers.

365 ' From a girl, who makes advances to a man of a ' high clafs, let not the king take the fmalleft fine; but her, ' who firft addreffes a low man, let him conftrain to live in ' her houfe well guarded.

366 ' A low man, who makes love to a damfel of high ' birth, ought to be punifhed corporally; but he, who ad- ' dreffes a maid of equal rank, fhall give the nuptial prefent ' *and marry her,* if her father pleafe.

367 ' Of the man, who through infolence forcibly con- ' taminates a damfel, let the king inftantly order two fingers ' to be amputated, and condemn him to pay a fine of fix ' hundred *panas:*

368 ' A man of equal rank, who defiles a confenting ' damfel, fhall not have his fingers amputated, but fhall pay ' a fine of two hundred *panas,* to reftrain him from a repeti- ' tion of his offence.

369 ' A damfel, polluting another damfel, muft be fined ' two hundred *panas,* pay the double value of her nuptial ' prefent, and receive ten lafhes with a whip;

370 ' But a woman, polluting a damfel, fhall have her ' head inftantly fhaved, and two of her fingers chopped off; ' and fhall ride, mounted on an afs, *through the publick ftreet.*

371 ' Should a wife, proud of her family and the ' great qualities of her kinfmen, actually violate the duty, ' which fhe owes to her lord, let the king condemn her to ' be devoured by dogs in a place much frequented;

372 ' And let him place the adulterer on an iron bed ' well heated, under which the executioners fhall throw logs ' continually, till the finful wretch be there burned *to death.*

373 ' Of a man once convicted, and a year after guilty

'*of the ſame crime*, the fine muſt be doubled; *ſo it muſt*, if he
'be connected with the daughter of an outcaſt or with a
'*Chándálí* woman.

374 'A mechanick or ſervile man, having an adulterous
'connexion with a woman of a twiceborn claſs, whether
'guarded at home or unguarded, *ſhall thus be puniſhed*: if ſhe
'was unguarded, *he* ſhall loſe the part *offending*, and his
'whole ſubſtance; if guarded, *and a prieſteſs*, every thing,
'*even his life*.

375 '*For adultery with a guarded prieſteſs*, a merchant
'ſhall forfeit all his wealth after impriſonment for a year;
'a ſoldier ſhall be fined a thouſand *panas*, and be ſhaved
'with *the* urine *of an aſs*;

376 'But, if a merchant or ſoldier commit adultery
'with a woman of the ſacerdotal claſs, whom her huſband
'guards not at home, the king ſhall only fine the merchant
'five hundred, and the ſoldier a thouſand:

377 'Both of them, however, if they commit that offence
'with a prieſteſs *not only* guarded *but eminent for good qualities*,
'ſhall be puniſhed like men of the ſervile claſs, or be burn-
'ed in a fire of dry graſs or reeds.

378 'A *Bráhmen*, who carnally knows a guarded wo-
'man without her free will, muſt be fined a thouſand *panas;*
'but only five hundred, if he knew her with her free
'conſent.

379 'Ignominious tonſure is ordained, inſtead of ca-
'pital puniſhment, for an adulterer of the prieſtly claſs,
'where the puniſhment of other claſſes may extend to loſs
'of life.

380 'Never ſhall the king ſlay a *Bráhmen*, though con-

'victed of all poſſible crimes: let him baniſh the offender 'from his realm, but with all his property ſecure and his 'body unhurt:

381 'No greater crime is known on earth than ſlaying 'a *Bráhmen;* and the king, therefore, muſt not even form 'in his mind an idea of killing a prieſt.

382 'If a merchant converſe criminally with a guarded 'woman of the military, or a ſoldier with one of the mer- 'cantile, claſs, they both deſerve the ſame puniſhment as in 'the caſe of a prieſteſs unguarded:

383 'But a *Bráhmen,* who ſhall commit adultery with 'a guarded woman of thoſe two claſſes, muſt be fined a 'thouſand *panas*; and, for the like offence with a guarded 'woman of the ſervile claſs, the fine of a ſoldier or a mer- 'chant ſhall be alſo one thouſand.

384 'For adultery with a woman of the military claſs, 'if unguarded, the fine of a merchant is five hundred; but 'a ſoldier, *for the converſe of that offence,* muſt be ſhaved with 'urine, or pay the fine *juſt mentioned.*

385 'A prieſt ſhall pay five hundred *panas,* if he con- 'nect himſelf criminally with an unguarded woman of the 'military, commercial, or ſervile claſs; and a thouſand, *for 'ſuch a connexion with* a woman of a vile *mixed* breed.

386 'THAT king, in whoſe realm lives no thief, no 'adulterer, no defamer, no man guilty of atrocious vio- 'lence, and no committer of aſſaults, attains the manſion of 'SACRA.

387 'By ſuppreſſing thoſe five in his dominion, he 'gains royalty paramount over men of the ſame kingly 'rank, and ſpreads his fame through the world.

388 ‘ THE ſacrificer, who forſakes the officiating prieſt, ‘ and the officiating prieſt, who abandons the ſacrificer, each ‘ being able to do his work, and guilty of no grievous of‑ ‘ fence, muſt each be fined a hundred *panas*.

389 ‘ A mother, a father, a wife, and a ſon ſhall not ‘ be forſaken: he, who forſakes either of them, unleſs guilty ‘ of a deadly ſin, ſhall pay ſix hundred *panas* as a fine to ‘ the king.

390 ‘ LET not a prince, who ſeeks the good of his own ‘ ſoul, *haſtily and alone* pronounce the law, on a diſpute con‑ ‘ cerning any legal obſervance, among twiceborn men in ‘ their ſeveral orders;

391 ‘ *But* let him, after giving them due honour ac‑ ‘ cording to their merit, and, at firſt, having ſoothed them ‘ by mildneſs, appriſe them of their duty with the aſſiſtance ‘ of *Bráhmens*.

392 ‘ THE prieſt, who, gives an entertainment to twen‑ ‘ ty men of the three firſt claſſes, without inviting his next ‘ neighbour, and his neighbour next but one, if both be ‘ worthy of an invitation, ſhall be fined one *máſha* of ſilver.

393 ‘ *A Bráhmen* of deep learning in the *Véda*, who in‑ ‘ vites not another *Bráhmen*, both learned and virtuous, to ‘ an entertainment *given on ſome occaſion* relating to his ‘ wealth, *as the marriage of his child, and the like*, ſhall be ‘ made to pay him twice the value of the repaſt, and be ‘ fined a *máſha* of gold.

394 ‘ NEITHER a blind man, nor an idiot, nor a crip‑ ‘ ple, nor a man full ſeventy years old, nor one who con‑ ‘ fers great benefits on prieſts of eminent learning, ſhall be ‘ compelled by any *king* to pay taxes.

395 ‘ Let the king always do honour to a learned theo-
‘ logian, to a man either ſick or grieved, to a little child,
‘ to an aged or indigent man, to a man of exalted birth,
‘ and to a man of diſtinguiſhed virtue.

396 ‘ LET a waſherman waſh *the* clothes *of his employers*
‘ by little and little, *or piece by piece, and not haſtily,* on a
‘ ſmooth board of *Sálmali*-wood: let him never mix *the*
‘ clothes *of one perſon* with *the* clothes *of another,* nor ſuffer
‘ any *but the owner* to wear them.

397 ‘ LET a weaver, who has received ten *palas* of cot-
‘ ton thread, give them back increaſed to eleven *by the rice-*
‘ *water and the like uſed in weaving*: he, who does otherwiſe,
‘ ſhall pay a fine of twelve *panas.*

398 ‘ As men verſed in caſes of tolls, and acquainted
‘ with all marketable commodities, ſhall eſtabliſh the price
‘ of ſaleable things, let the king take a twentieth part of *the*
‘ *profit on ſales at* that price.

399 ‘ Of the trader, who, through avarice, exports
‘ commodities, of which the king juſtly claims the preemp-
‘ tion, or on which he has laid an embargo, let the ſove-
‘ reign confiſcate the whole property.

400 ‘ Any ſeller or buyer, who *fraudulently* paſſes by
‘ the toll office at *night or* any *other* improper time, or who
‘ makes a falſe enumeration *of the articles bought,* ſhall be fi-
‘ ned eight times as much *as their value.*

401 ‘ Let the king eſtabliſh rules for the ſale and purchaſe
‘ of all marketable things, having duly conſidered whence
‘ they come, *if imported;* and, *if exported,* whither they muſt
‘ be ſent; how long they have been kept; what may be
‘ gained by them; and what has been expended on them.

402 'Once in five nights, or at the cloſe of every half 'month, *according to the nature of the commodities*, let the king 'make a regulation for market prices in the preſence of 'thoſe *experienced men*:

403 'Let all weights and meaſures be well aſcertained 'by him; and once in ſix months let him re-examine 'them.

404 'The toll at a ferry is one *pana* for an empty cart; 'half a *pana*, for a man with a load; a quarter, for a 'beaſt uſed in agriculture, or for a woman; and an eighth, 'for an unloaded man.

405 'Waggons, filled with goods packed up, ſhall pay 'toll in proportion to their value; but for empty veſſels and 'bags, and for *poor* men ill-apparelled, a very ſmall toll ſhall 'be demanded.

406 'For a long paſſage, the freight muſt be proportion-'ed to places and times; but this muſt be underſtood of 'paſſages up and down rivers: at ſea there can be no ſet-'tled freight.

407 'A woman, who has been two months pregnant, 'a religious beggar, a foreſter in the third order, and *Bráh-'mens, who are* ſtudents in theology, ſhall not be obliged to 'pay toll for their paſſage.

408 'Whatever ſhall be broken in a boat, by the fault 'of the boatmen, ſhall be made good by thoſe men collec-'tively, each paying his portion.

409 'This rule, ordained for ſuch as paſs rivers in boats, 'relates to the culpable neglect of boatmen on the water: 'in the caſe of inevitable accident, there can be no damages 'recovered.

410 ‘ THE king ſhould order each man of the mercantile ‘ claſs to practiſe trade, or moneylending, or agriculture ‘ and attendance on cattle; and each man of the ſervile ‘ claſs to act in the ſervice of the twiceborn.

411 ‘ Both him of the military, and him of the commer- ‘ cial claſs, if diſtreſſed for a livelihood, let ſome wealthy ‘ *Bráhmen* ſupport, obliging them without harſhneſs to diſ- ‘ charge their ſeveral duties.

412 ‘ A *Bráhmen*, who, by his power and through ava- ‘ rice, ſhall cauſe twiceborn men, girt with the ſacrificial ‘ thread, to perform ſervile acts, *ſuch as waſhing his feet,* ‘ without their conſent, ſhall be fined by the king ſix hun- ‘ dred *panas;*

413 ‘ But a man of the ſervile claſs, whether bought ‘ or unbought, he may compel to perform ſervile duty; ‘ becauſe ſuch a man was created by the Self-exiſtent for ‘ the purpoſe of ſerving *Bráhmens:*

414 ‘ A *Súdra,* though emancipated by his maſter, is ‘ not releaſed from a ſtate of ſervitude; for of a ſtate, which ‘ is natural to him, by whom can he be diveſted?

415 ‘ THERE are ſervants of ſeven ſorts; one made ‘ captive under a ſtandard *or in battle,* one maintained in ‘ conſideration of ſervice, one born of a female ſlave in ‘ the houſe, one ſold, or given, or inherited from anceſtors, ‘ and one enſlaved by way of puniſhment *on his inability to* ‘ *pay a large fine.*

‘ 416 ‘ Three perſons, a wife, a ſon, and a ſlave, are ‘ declared by law to have *in general* no wealth excluſively ‘ their own: the wealth, which they may earn, is *regularly* ‘ acquired for the man, to whom they belong.

417 ' A *Bráhmen* may ſeize without heſitation, *if he be* ' *diſtreſſed for a ſubſiſtence*, the goods of his *Súdra* ſlave ; for, ' as that ſlave can have no property, his maſter may take ' his goods.

418 ' With vigilant care ſhould the king exert himſelf ' in compelling merchants and mechanicks to perform their ' reſpective duties; for, when ſuch men ſwerve from their ' duty, they throw this world into confuſion.

419 ' Day by day muſt the king, *though engaged in fo-* ' *renſick buſineſs*, conſider the great objects of publick mea- ' ſures, and inquire into the ſtate of his carriages, *elephants,* ' *horſes, and cars*, his conſtant revenues and neceſſary expen- ' ſes, his mines *of precious metals or gems*, and his treaſury:

420 ' Thus, bringing to a concluſion all theſe weighty ' affairs, and removing *from his realm and from himſelf* every ' taint of ſin, a king reaches the ſupreme path of beatitude.

CHAPTER THE NINTH:

ON THE SAME: AND ON THE COMMERCIAL AND SERVILE CLASSES.

1 'I NOW will propound the immemorial duties of 'man and woman, who muſt both remain firm 'in the legal path, whether united or ſeparated.

2 'Day and night muſt women be held by their pro- 'tectors in a ſtate of dependence; but in *lawful and innocent* 'recreations, though rather addicted to them, they may be 'left at their own diſpoſal.

3 'Their fathers protect them in childhood; their huſ- 'bands protect them in youth; their ſons protect them 'in age: a woman is never fit for independence.

4 'Reprehenſible is the father, who gives not his daugh- 'ter in marriage at the proper time; and the huſband, who 'approaches not his wife in due ſeaſon; reprehenſible alſo 'is the ſon, who protects not his mother after the death of 'her lord.

5 'Women muſt, above all, be reſtrained from the

21 ‘ *And* this expiation has been declared for every un-
‘ becoming thought, which enters her mind, concerning in-
‘ fidelity to her husband; since that is *the beginning of* adul-
‘ tery.

22 ‘ Whatever be the qualities of the man, with whom
‘ a woman is united by lawful marriage, such qualities even
‘ she assumes; like a river *united* with the sea.

23 ‘ ACSHAMA'LA', a woman of the lowest birth, being
‘ thus united to VASISHT'HA, and SA'RANGI', being united to
‘ MANDAPA'LA, were entitled to very high honour:

24 ‘ These, and other females of low birth, have at-
‘ tained eminence in this world by the respective good qua-
‘ lities of their lords.

25 ‘ Thus has the law, ever pure, been propounded
‘ for the civil conduct of men and women: hear, next, the
‘ laws concerning children, by obedience to which may
‘ happiness be attained in this and the future life.

26 ‘ WHEN good women, united with husbands in ex-
‘ pectation of progeny, eminently fortunate and worthy of
‘ reverence, irradiate the houses of their lords, between
‘ them and goddesses of abundance there is no diversity
‘ whatever.

27 ‘ The production of children, the nurture of them,
‘ when produced, and the daily superintendence of domes-
‘ tick affairs are peculiar to the wife:

28 ‘ From the wife alone proceed offspring, good house-
‘ hold management, solicitous attention, most exquisite ca-
‘ resses, and that heavenly beatitude, which she obtains for
‘ the manes of ancestors, and for *the husband* himself.

29 ‘ She, who deserts not her lord, but keeps in sub-

'jection to him her heart, her ſpeech, and her body, ſhall 'attain his manſion in heaven, and, by the virtuous in this 'world, be called *Sádhwì, or good and faithful*;

30 'But a wife, by diſloyalty to her huſband, ſhall incur 'diſgrace in this life, and be born *in the next* from the 'womb of a ſhakal, or be tormented with horrible diſeaſes, 'which puniſh vice.

31 'LEARN now that excellent law, univerſally ſalutary, 'which was declared, concerning iſſue, by great and good 'ſages formerly born.

32 'They conſider the male iſſue of a woman as the 'ſon of the lord; but, on the ſubject of that lord, a diffe-'rence of opinion is mentioned in the *Véda;* ſome giving 'that name to the real procreator of the child, and others 'applying it to the married poſſeſſor of the woman.

33 'The woman is conſidered in law as the field, and 'the man as the grain: now vegetable bodies are formed 'by the united operation of the ſeed and the field.

34 'In ſome caſes the prolifick power of the male is 'chiefly diſtinguiſhed; in others, the receptacle of the fe-'male; but, when both are equal in dignity, the offspring 'is moſt highly eſteemed:

35 'In general, as between the male and female powers 'of procreation, the male is held ſuperiour; ſince the off-'ſpring of all procreant beings is diſtinguiſhed by marks of 'the male power.

36 'Whatever be the quality of ſeed, ſcattered in a 'field prepared in due ſeaſon, a plant of the ſame quality 'ſprings in that field, with peculiar viſible properties.

37 'Certainly this earth is called the primeval womb of

'many beings; but the ſeed exhibits not in its vegetation
'any properties of the womb.

38 'On earth here below, even in the ſame ploughed
'field, ſeeds of many different forms, having been ſown by
'huſbandmen in the proper ſeaſon, vegetate according to
'their nature:

39 'Riceplants, mature in ſixty days, and thoſe, which
'require tranſplantation, *mudga*, *tila*, *máſha*, barley, leeks, and
'ſugarcanes, all ſpring up according to the ſeeds.

40 'That one plant ſhould be ſown, and another pro-
'duced, cannot happen: whatever ſeed may be ſown, even
'that produces its proper ſtem.

41 'Never muſt it be ſown in another man's field by
'him, who has natural good ſenſe, who has been well in-
'ſtructed, who knows the *Véda* and its *Angas*, who deſires
'long life:

42 'They, who are acquainted with paſt times, have
'preſerved, on this ſubject, holy ſtrains chanted by every
'breeze, *declaring*, that "ſeed muſt not be ſown in the field
"of another man."

43 'As the arrow of that hunter is vain, who ſhoots it
'into the wound, which another had made juſt before in the
'antelope, thus inſtantly periſhes the ſeed, which a man
'throws into the ſoil of another:

44 'Sages, who know former times, conſider this earth
'*(Prĭt'hiví)* as the wife of king PRĬTHU; and thus they pro-
'nounce cultivated land to be the property of him, who
'cut away the wood, *or who cleared and tilled it;* and the
'antelope, of the firſt hunter, who mortally wounded
'it.

45 ‘ Then only is a man perfect, when he conſiſts of ‘ *three perſons united*, his wife, himſelf, and his ſon; and thus ‘ have learned *Bráhmens* announced this *maxim* : “ The huſ- “ band is even one perſon with his wife”, *for all domeſtick* ‘ *and religious, not for all civil, purpoſes.*

46 ‘ Neither by ſale nor deſertion can a wife be releaſ- ‘ ed from her huſband: thus we fully acknowledge the law ‘ enacted of old by the lord of creatures.

47 ‘ Once is the partition of an inheritance made; once ‘ is a damſel given in marriage; and once does a man ſay “ I give”: theſe three are, by good men, done once for ‘ all *and irrevocably.*

48 ‘ As with cows, mares, female camels, ſlavegirls, ‘ milch buffalos, ſhegoats, and ewes, it is not the owner of ‘ the *bull or other* father, who owns the offspring, even thus ‘ is it with the wives of others.

49 ‘ They, who have no property in the field, but, ‘ having grain in their poſſeſſion, ſow it in ſoil owned by ‘ another, can receive no advantage whatever from the corn, ‘ which may be produced :

50 ‘ Should a bull beget a hundred calves on cows not ‘ owned by his maſter, thoſe calves belong ſolely to the pro- ‘ prietors of the cows; and the ſtrength of the bull was ‘ waſted :

51 ‘ Thus men, who have no marital property in wo- ‘ men, but ſow in the fields owned by others, may raiſe up ‘ fruit to the huſbands; but the procreator can have no ‘ advantage from it.

52 ‘ Unleſs there be a ſpecial agreement between the ‘ owners of the land and of the ſeed, the fruit belongs clear-

'ly to the landowner; for the receptacle is more import-
'ant than the ſeed:

53 'But the owners of the ſeed and of the ſoil may be
'conſidered in this world as joint owners of the crop, which
'they agree, by ſpecial compact in conſideration of the
'ſeed, to divide between them.

54 'Whatever man owns a field, if ſeed, conveyed in-
'to it by water or wind, ſhould germinate, the plant be-
'longs to the landowner: the mere ſower takes not the
'fruit.

55 'Such is the law concerning the offspring of cows,
'and mares, of female camels, goats, and ſheep, of ſlave
'girls, hens, and milch buffalos, *unleſs there be a ſpecial*
'*agreement.*

56 'Thus has the comparative importance of the ſoil
'and the ſeed been declared to you: I will next propound
'the law concerning women, who have no iſſue *by their huſ-*
'*bands.*

57 'The wife of an elder brother is conſidered as mo-
'ther in law to the younger; and the wife of the younger
'as daughter in law to the elder:

58 'The elder brother, amorouſly approaching the wife
'of the younger, and the younger, careſſing the wife of
'the elder, are both degraded, even though authorized *by the*
'*huſband or ſpiritual guide,* except when ſuch wife has no
'iſſue.

59 'On failure of iſſue by the huſband, *if he be of the*
'*ſervile claſs,* the deſired offspring may be procreated, either
'by his brother or ſome other *ſapinda,* on the wife, who
'has been duly authorized:

60 ‘ Sprinkled with clarified butter, ſilent, in the night,
‘ let the kinſman thus appointed beget one ſon, but a ſecond
‘ by no means, on the widow *or childleſs wife:*

61 ‘ Some ſages, learned in the laws concerning women,
‘ thinking it poſſible, that the great object of that appoint-
‘ ment may not be obtained *by the birth of a ſingle ſon*, are of
‘ opinion, that the wife and appointed kinſman may legally
‘ procreate a ſecond.

62 ‘ The firſt object of the appointment being obtained
‘ according to law, both *the brother and the widow* muſt live
‘ together like a father and a daughter by affinity.

63 ‘ Either brother, appointed for this purpoſe, who de-
‘ viates from the ſtrict rule, and acts from carnal deſire, ſhall
‘ be degraded, as having defiled the bed of his daughter in law
‘ or of his father.

64 ‘ By men of twiceborn claſſes no widow, *or child-*
‘ *leſs wife*, muſt be authorized to conceive by any other
‘ than her lord; for they, who authorize her to conceive by
‘ any other, violate the primeval law.

65 ‘ Such a commiſſion *to a brother or other near kinſman*
‘ is nowhere mentioned in the nuptial texts of the *Véda*;
‘ nor is the marriage of a widow even named in the laws
‘ concerning marriage.

66 ‘ This practice, fit only for cattle, is reprehended
‘ by learned *Bráhmens*; yet it is declared to have been the
‘ practice even of men, while VE´NA had ſovereign power:

67 ‘ He, poſſeſſing the whole earth, and *thence only called*
‘ the chief of ſage monarchs, gave riſe to a confuſion of
‘ claſſes, when his intellect became weak through luſt.

68 ‘ Since his time the virtuous diſapprove of that man,

'who, through delusion of mind, directs a widow *to receive* '*the caresses of another* for the sake of progeny.

69 'The damsel, *indeed*, whose husband shall die after 'troth verbally plighted, *but before consummation*, his brother 'shall take in marriage according to this rule:

70 'Having espoused her in due form of law, she being 'clad in a white robe, and pure in her moral conduct, let 'him approach her once in each proper season, and until 'issue *be had*.

71 'LET no man of sense, who has once given his 'daughter to a suitor, give her again to another; for he, 'who gives away his daughter, whom he had before given, 'incurs the guilt and fine of speaking falsely in a cause con'cerning mankind.

72 'EVEN though a man have married a young wo'man in legal form, yet he may abandon her, if he find 'her blemished, afflicted with disease, or previously deflow'ered, and given to him with fraud:

73 'If any man give a faulty damsel in marriage, with'out disclosing her blemish, the husband may annul that act 'of her illminded giver.

74 'SHOULD a man have business abroad, let him assure 'a fit maintenance to his wife, and then reside *for a time* in 'a foreign country; since a wife, even though virtuous, may 'be tempted to act amiss, if she be distressed by want of 'subsistence:

75 'While her husband, having settled her maintenance, 'resides abroad, let her continue firm in religious austerities; 'but, if he leave her no support, let her subsist by *spinning* '*and other* blameless arts.

76 ' If he live abroad on account of ſome ſacred duty, ' let her wait for him eight years; if on account of know- ' ledge or fame, ſix; if on account of pleaſure, three: *after* ' *thoſe terms have expired, ſhe muſt follow him.*

77 ' For a whole year let a huſband bear with his wife, ' who treats him with averſion; but, after a year, let him ' deprive her of her ſeparate property, and ceaſe to cohabit ' with her.

78 ' She, who neglects her lord, though addicted to ' gaming, fond of ſpirituous liquors, or diſeaſed, muſt be ' deſerted for three months, and deprived of her ornaments ' and houſehold furniture:

79 ' But ſhe, who is averſe from a mad huſband, or a ' deadly ſinner, or an eunuch, or one without manly ſtrength, ' or one afflicted with ſuch maladies as puniſh crimes, muſt ' neither be deſerted nor ſtripped of her property.

80 ' A wife, who drinks any ſpirituous liquors, who ' acts immorally, who ſhows hatred *to her lord,* who is *incu-* ' *rably* diſeaſed, who is miſchievous, who waſtes his property, ' may at all times be ſuperſeded by another wife.

81 ' A barren wife may be ſuperſeded by another in the ' eighth year: ſhe, whoſe children are all dead, in the tenth; ' ſhe, who brings forth *only* daughters, in the eleventh; ſhe, ' who ſpeaks unkindly, without delay;

82 ' But ſhe, who, though afflicted with illneſs, is be- ' loved and virtuous, muſt never be diſgraced, though ſhe ' may be ſuperſeded by another wife with her own conſent.

83 ' If a wife, legally ſuperſeded, ſhall depart in wrath ' from the houſe, ſhe muſt either inſtantly be confined, or ' abandoned in the preſence of the whole family:

84 'But she, who, having been forbidden, addicts her-
'self to intoxicating liquor even at jubilees, or mixes in
'crowds at theatres, must be fined six *racticás* of gold.

85 'When twiceborn men take wives, both of their
'own class and others, the precedence, honour, and habita-
'tion of those wives, must be settled according to the order
'of their classes:

86 'To all such married men, the wives of the same
'class only (not wives of a different class by any means) must
'perform the duty of personal attendance, and the daily bu-
'siness relating to acts of religion;

87 'For he, who foolishly causes those duties to be per-
'formed by any other than his wife of the same class, when
'she is near at hand, has been immemorially considered as
'a mere *Chandála* begotten on a *Bráhmenì*.

88 'To an excellent and handsome youth of the same
'class, let every man give his daughter in marriage, accord-
'ing to law; even though she have not attained her age *of*
'*eight years:*

89 '*But* it is better, that the damsel, though marriageable,
'should stay at home till her death, than that he should ever
'give her in marriage to a bridegroom void of excellent
'qualities.

90 'Three years let a damsel wait, though she be mar-
'riageable; but, after that term, let her chuse for herself a
'bridegroom of equal rank:

91 'If, not being given in marriage, she chuse her
'bridegroom, neither she, nor the youth chosen, commits
'any offence;

92 'But a damsel, thus electing her husband, shall not

'carry with her the ornaments, which ſhe received from
' her father, nor thoſe given by her mother or brethren: if
' ſhe carry them away, ſhe commits theft.

93 ' He, who takes to wife a damſel of full age, ſhall
' not give a nuptial preſent to her father; ſince the father
' loſt his dominion over her, by detaining her at a time,
' when ſhe might have been a parent.

94 ' A man, aged thirty years, may marry a girl of
' twelve, *if he find one* dear to his heart; or a man of twen-
' ty-four years, a damſel of eight: but, if *he finiſh his ſtu-*
' *dentſhip earlier, and* the duties *of his next order* would other-
' wiſe be impeded, let him marry immediately.

95 ' A wife, given by the gods, *who are named in the*
' *bridal texts,* let the huſband receive and ſupport conſtant-
' ly, if ſhe be virtuous, though he married her not from
' inclination: ſuch conduct will pleaſe the gods.

96 ' To be mothers, were women created; and to be
' fathers, men; religious rites, therefore are ordained in the
' *Véda* to be performed *by the huſband* together with the wife.

97 ' If a nuptial gratuity has actually been given to
' a damſel, and he, who gave it, ſhould die *before marriage,*
' the damſel ſhall be married to his brother, if ſhe conſent;

98 ' But even a man of the ſervile claſs ought not to
' receive a gratuity, when he gives his daughter in marriage;
' ſince a father, who takes a fee *on that occaſion,* tacitly ſells
' his daughter.

99 ' Neither ancients nor moderns, who were good
' men, have ever given a damſel in marriage, after ſhe had
' been promiſed to another man;

100 ' Nor, even in former creations, have we heard *the*

'*virtuous approve* the tacit ſale of a daughter for a price, un-
'der the name of a nuptial gratuity.

101 "Let mutual fidelity continue till death:" this, in
'few words, may be conſidered as the ſupreme law between
'huſband and wife.

102 'Let a man and woman, united by marriage, con-
'ſtantly beware, leſt, at any time diſunited, they violate their
'mutual fidelity.

103 'Thus has been declared to you the law, abound-
'ing in the pureſt affection, for the conduct of man and
'wife; together with the practice of raiſing up offspring
'*to a huſband of the ſervile claſs* on failure *of iſſue by him be-*
'*gotten:* learn now the law of inheritance.

104 'AFTER the death of the father and the mother,
'the brothers, being aſſembled, may divide among them-
'ſelves the paternal *and maternal* eſtate; but they have no
'power over it, while their parents live, *unleſs the father*
'*chuſe to diſtribute it.*

105 'The eldeſt brother may take entire poſſeſſion of
'the patrimony; and the others may live under him, as *they*
'*lived* under their father, *unleſs they chuſe to be ſeparated.*

106 'By the eldeſt, at the moment of his birth, the
'father, having begotten a ſon, diſcharges his debt to his
'own progenitors; the eldeſt ſon, therefore, ought *before*
'*partition* to manage the whole patrimony:

107 'That ſon alone, by whoſe birth he diſcharges his
'debt, and through whom he attains immortality, was be-
'gotten from a ſenſe of duty: all the reſt are conſidered
'by the wife as begotten from love of pleaſure.

108 'Let the father alone ſupport his ſons; and the

'first born, his younger brothers; and let them behave to 'the eldest, according to law, as children *should behave* to 'their father.

109 'The first born, *if virtuous*, exalts the family, or, '*if vitious*, destroys it: the first born is in this world the 'most respectable; and the good never treat him with 'disdain.

110 'If an elder brother act, as an elder brother ought, 'he is *to be revered* as a mother, as a father; and, even if he 'have not the behaviour of a good elder brother, he should 'be respected as a *maternal uncle, or other* kinsman.

111 'Either let them thus live together, or, if they de-'sire *separately to perform* religious rites, let them live apart; 'since religious duties are multiplied in separate houses, 'their separation is, therefore, legal *and even laudable*.

112 'The portion deducted for the eldest is a twenti-'eth part *of the heritage*, with the best of all the chattels; 'for the middlemost, half of that, *or a fortieth*; for the 'youngest, a quarter of it, *or an eightieth*.

113 'The eldest and youngest respectively take their 'just mentioned portions; and, if there be more than one 'between them, each of the intermediate sons has the mean 'portion, *or the fortieth*.

114 'Of all the goods collected, let the first born, *if he* '*be transcendently learned and virtuous*, take the best article, 'whatever is most excellent in its kind, and the best of ten '*cows or the like*:

115 'But, among brothers equally skilled in perform-'ing their several duties, there is no deduction of the best 'in ten, *or the most excellent chattel*; though some trifle, as a

'mark of greater veneration, ſhould be given to the firſt 'born.

116 'If a deduction be thus made, let equal ſhares of 'the reſidue be aſcertained *and received;* but, if there 'be no deduction, the ſhares muſt be diſtributed in this 'manner:

117 'Let the eldeſt have a double ſhare, and the next 'born, a ſhare and a half, *if they clearly ſurpaſs the reſt in virtue 'and learning;* the younger ſons muſt have each a ſhare: *if all 'be equal in good qualities, they muſt all take ſhare and ſhare alike.*

118 'To the *unmarried* daughters *by the ſame mother,* let 'their brothers give portions out of their own allotments 'reſpectively, *according to the claſſes of their ſeveral mothers:* 'let each give a fourth part of his own diſtinct ſhare; and 'they, who refuſe to give it, ſhall be degraded.

119 'Let them never divide *the value of* a ſingle goat 'or ſheep, or a ſingle beaſt with uncloven hoofs: a ſingle 'goat or ſheep *remaining after an equal diſtribution* belongs to 'the firſt born.

120 'Should a younger brother *in the manner before 'mentioned* have begotten a ſon on the wife of his *deceaſed* 'elder brother, the diviſion muſt then be made equally '*between that ſon, who repreſents the deceaſed, and his natural 'father:* thus is the law ſettled.

121 'The repreſentative is not *ſo far* wholly ſubſtituted 'by law in the place of the *deceaſed* principal, *as to have the 'portion of an elder ſon*; and the principal became a father 'in conſequence of the procreation *by his younger brother;* 'the ſon, therefore, is entitled by law to an equal ſhare, '*but not to a double portion.*

122 ‘ A younger ſon being born of a firſt married wife,
‘ after an elder ſon had been born of a wife laſt married, *but*
‘ *of a lower claſs*, it may be a doubt in that caſe, how the
‘ diviſion ſhall be made:

123 ‘ Let the ſon, born of the elder wife, take one
‘ moſt excellent bull deducted from the inheritance; the
‘ next excellent bulls are for thoſe, who *were born firſt, but*
‘ are inferiour on account of their mothers, *who were mar-*
‘ *ried laſt.*

124 ‘ A ſon, indeed, who was firſt born, and brought
‘ forth by the wife firſt married, may take, *if learned and vir-*
‘ *tuous*, one bull and fifteen cows; and the other ſons may
‘ then take, each in right of his ſeveral mother: ſuch is the
‘ fixed rule.

125 ‘ As between ſons, born of wives equal in their
‘ claſs *and* without *any other* diſtinction, there can be no
‘ ſeniority in right of the mother; but the ſeniority ordain-
‘ ed by law, is according to the birth.

126 ‘ The right of invoking INDRA by the texts, called
‘ *ſwabráhmanyá*, depends on actual priority of birth; and
‘ and of twins alſo, *if any ſuch be conceived* among *different*
‘ wives, the eldeſt is he, who was firſt actually born.

127 ‘ HE, who has no ſon, may appoint his daughter
‘ in this manner to raiſe up a ſon for him, *ſaying:* “ the
“ male child, who ſhall be born from her in wedlock,
“ ſhall be mine for the purpoſe of performing my obſe-
“ quies.”

128 ‘ In this manner DACSHA himſelf, lord of created
‘ beings, anciently appointed all his *fifty* daughters to raiſe
‘ up ſons to him, for the ſake of multiplying his race:

129 ' He gave ten to DHERMA, thirteen to CASYAPA, ' twenty ſeven to SO'MA, king *of Bráhmens and medical plants,* ' after doing honour to them with an affectionate heart.

130 ' THE ſon of a man is even as himſelf; and as the ' ſon, ſuch is the daughter *thus appointed:* how then, *if he* ' *have no ſon,* can any inherit his property, but a daughter, ' who is cloſely united with his own ſoul?

131 ' Property, given to the mother on her marriage, is ' inherited by her *unmarried* daughter; and the ſon of a ' daughter, *appointed in the manner juſt mentioned,* ſhall in- ' herit the whole eſtate of her father, who leaves no ſon *by* ' *himſelf begotten:*

132 ' The ſon, however, of *ſuch* a daughter, who ſuc- ' ceeds to all the wealth of her father dying without a ſon, ' muſt offer two funeral cakes, one to his own father, and ' one to the father of his mother.

133 ' Between a ſon's ſon and the ſon of *ſuch* a daugh- ' ter, there is no difference in law; ſince their father and ' mother both ſprang from the body of the ſame man:

134 ' But, a daughter having been appointed to pro- ' duce a ſon for her father, and a ſon, *begotten by himſelf,* be- ' ing afterwards born, the diviſion of the heritage muſt in ' that caſe be equal; ſince there is no right of primogeni- ' ture for a woman.

135 ' Should a daughter, thus appointed to raiſe up a ' ſon for her father, die by any accident without a ſon, the ' huſband of that daughter may, without heſitation, poſſeſs ' himſelf of her property.

136 ' By that male child, whom a daughter thus ap- ' pointed, either by an implied intention or a plain decla-

'ration, ſhall produce from an huſband of an equal claſs, 'the maternal grandfather becomes in law the father of a 'ſon: let that ſon give the funeral cake and poſſeſs the in-'heritance.

137 'By a ſon, a man obtains victory over all people; 'by a ſon's ſon, he enjoys immortality; and, afterwards, 'by the ſon of that grandſon, he reaches the ſolar abode.

138 'Since the ſon *(tráyaté)* delivers his father from 'the hell named *put*, he was, therefore, called *puttra* by 'BRAHMA' himſelf:

139 'Now between the ſons of his ſon and of his 'daughter *thus appointed*, there ſubſiſts in this world no dif-'ference; for even the ſon of *ſuch* a daughter delivers him 'in the next, like the ſon of his ſon.

140 'Let the ſon of ſuch a daughter offer the firſt fu-'neral cake to his mother; the ſecond to her father; the 'third, to her paternal grandfather.

141 'OF the man, to whom a ſon has been given, *ac-'cording to a ſubſequent law*, adorned with every virtue, that 'ſon ſhall take *a fifth or ſixth part of* the heritage, though 'brought from a different family.

142 'A given ſon muſt never claim the family and eſtate 'of his natural father: the funeral cake follows the family 'and eſtate; but of him, who has given away his ſon, the 'funeral oblation is extinct.

143 'THE ſon of a wife, not authorized to have iſſue 'by another, and the ſon begotten, by the brother of the 'huſband, on a wife, who has a ſon then living, are both un-'worthy of the heritage; one being the child of an adul-'terer, and the other produced through mere luſt.

144 ‘ Even the ſon of a wife duly authorized, not be-
‘ gotten according to the law *already propounded*, is unworthy
‘ of the paternal eſtate; for he was procreated by an outcaſt:

145 But the ſon *legally* begotten on a wife, authorized for
‘ the purpoſe *before mentioned*, may inherit *in all reſpects, if*
‘ *he be virtuous and learned*, as a ſon begotten by the huſ-
‘ band; ſince *in that caſe* the ſeed and the produce belong of
‘ right to the owner of the field.

146 ‘ He, who keeps the *fixed and moveable* eſtate of
‘ his *deceaſed* brother, maintains the widow, and raiſes up a
‘ ſon to that brother, muſt give to that ſon, *at the age of*
‘ *fifteen*, the whole of his brother's *divided* property.

147 ‘ Should a wife, even though legally authorized, pro-
‘ duce a ſon by the brother, or any other *ſapinda*, of her huſ-
‘ band, that ſon, if begotten with *amorous embraces and tokens*
‘ *of* impure deſire, the ſages proclaim baſeborn and in-
‘ capable of inheriting.

148 ‘ This law, *which has preceded*, muſt be underſtood
‘ of a diſtribution among ſons begotten on women of the
‘ ſame claſs: hear now the law concerning *ſons by* ſeveral
‘ women of different claſſes.

149 ‘ If there be four wives of a *Bráhmen* in the direct
‘ order of the claſſes, and ſons are produced by them all,
‘ this is the rule of partition *among them:*

150 ‘ The chief ſervant in huſbandry, the bull kept
‘ for impregnating cows, the riding horſe or carriage, the
‘ *ring and other* ornaments, and the principal meſſuage, ſhall
‘ be deducted from the inheritance and given to the *Bráh-*
‘ *men* ſon, together with a larger ſhare by way of preemi-
‘ nence.

151 ‘ Let the *Bráhmen* take three ſhares of the reſidue; ‘ the ſon of the *Cshatriyá* wife, two ſhares; the ſon of the ‘ *Vaiſyá* wife, a ſhare and a half; and the ſon of the *Súdrá* ‘ wife, may take one ſhare.

152 ‘ Or, *if no deduction be made*, let ſome perſon learn‑‘ ed in the law divide the whole collected eſtate into ten ‘ parts, and make a legal diſtribution by this *following* rule:

153 ‘ Let the ſon of the *Bráhmanì* take four parts; ‘ the ſon of the *Cſhatriyá*, three; let the ſon of the *Vaiſyá* have ‘ two parts; let the ſon of the *Súdrá* take a ſingle part, *if* ‘ *he be virtuous.*

154 ‘ But, whether the *Bráhmen* have ſons, or have no ‘ ſons, *by wives of the three firſt claſſes*, no more than a tenth ‘ part muſt be given to the ſon of a *Súdrá*.

155 ‘ The ſon of a *Bráhmen*, a *Cſhatriya*, or a *Vaiſya* by ‘ a woman of the ſervile claſs, ſhall inherit no part of the ‘ eſtate, *unleſs he be virtuous; nor jointly with other ſons, unleſs* ‘ *his mother was lawfully married*: whatever his father may ‘ give him, let that be his own.

156 ‘ All the ſons of twiceborn men, produced by ‘ wives of the ſame claſs, muſt divide the heritage equally, ‘ after the younger brothers have given the firſt born his de‑‘ ducted allotment.

157 ‘ For a *Súdra* is ordained a wife of his own claſs, ‘ *and* no other: all, produced by her, ſhall have equal ‘ ſhares, though ſhe have a hundred ſons.

158 ‘ Of the twelve ſons of men, whom Menu, ſprung ‘ from the Self-exiſtent, has named, ſix are kinſmen and ‘ heirs; ſix, not heirs, *except to their own fathers*, but kinſmen.

159 ‘ The ſon begotten by a man himſelf *in lawful wed-*

‘ *lock,* the ſon of his wife begotten *in the manner before deſcrib-*
‘ *ed,* a ſon given *to him,* a ſon made *or adopted,* a ſon of con-
‘ cealed birth, *or whoſe real father cannot be known,* and a ſon
‘ rejected *by his natural parents,* are the ſix kinſmen and
‘ heirs:

160 ‘ The ſon of a young woman *unmarried,* the ſon of
‘ a pregnant bride, a ſon bought, a ſon by a twice married
‘ woman, a ſon ſelfgiven, and a ſon by a *Súdrá,* are the ſix
‘ kinſmen, but not heirs *to collaterals.*

161 ‘ Such advantage, as a man would gain, who ſhould
‘ attempt to paſs deep water in a boat made of woven reeds,
‘ that father obtains, who paſſes the gloom of death, leaving
‘ only contemptible ſons, *who are the eleven, or at leaſt the ſix,*
‘ *laſt mentioned.*

162 ‘ If the two heirs of one man be the ſon of his own
‘ body and a ſon of his wife by a kinſman, *the former of*
‘ *whom was begotten after his recovery from an illneſs thought in-*
‘ *curable,* each of the ſons, excluſively of the other, ſhall
‘ ſucceed to the whole eſtate of his natural father.

163 ‘ The ſon of his own body is the ſole heir to his
‘ eſtate, but, that all evil may be removed, let him allow a
‘ maintenance to the reſt;

164 ‘ And, when the ſon of the body has taken an ac-
‘ count of the paternal inheritance, let him give a ſixth part
‘ part of it to the ſon of the wife begotten by a kinſman,
‘ *before his father's recovery;* or a fifth part, *if that ſon be*
‘ *eminently virtuous.*

165 ‘ The ſon of the body, and the ſon of the wife
‘ may ſucceed *immediately* to the paternal eſtate *in the manner*
‘ *juſt mentioned;* but the ten other ſons can only ſucceed in

' order to the family duties and to their ſhare of the inhe-
' ritance, *thoſe laſt named being excluded by any one of the pre-*
' *ceding.*

166 ' HIM, whom a man has begotten on his own wed-
' ded wife, let him know to be the firſt in rank, as the ſon
' of his body.

167 ' He, who was begotten, according to law, on the
' wife of a man deceaſed, or impotent, or diſordered, after
' due authority given to her, is called the lawful ſon of the
' wife.

168 ' He, whom his father, or mother *with her huſband's*
' *aſſent,* gives to another as his ſon, provided that the donee
' have no iſſue, if the boy be of the ſame claſs and affection-
' ately diſpoſed, is conſidered as a ſon given, *the gift being*
' *confirmed* by *pouring* water.

169 ' He is conſidered as a ſon made *or adopted,* whom
' a man takes as his own ſon, the boy being equal in claſs,
' endued with filial virtues, acquainted with *the* merit
' *of performing obſequies to his adopter,* and with *the* ſin *of omit-*
' *ting them.*

170 ' In whoſe manſion ſoever a male child ſhall be
' brought forth *by a married woman, whoſe huſband has long*
' *been abſent,* if the real father cannot be diſcovered, *but if it be*
' *probable that he was of an equal claſs,* that child belongs to
' the lord of the *unfaithful* wife, and is called a ſon of con-
' cealed birth in his manſion.

171 ' A boy, whom a man receives as his own ſon,
' after he has been deſerted *without juſt cauſe* by his parents,
' or by either of them, *if one be dead,* is called a ſon re-
' jected.

172 ‘ A ſon, whom the daughter of any man private-
‘ ly brings forth in the houſe of her father, if ſhe *afterwards*
‘ marry her lover, is deſcribed as a ſon begotten on an un-
‘ married girl.

173 ‘ If a pregnant young woman marry, whether her
‘ pregnancy be known or unknown, the male child in her
‘ womb belongs to the bridegroom, and is called a ſon re-
‘ ceived with his bride.

174 ‘ He is called a ſon bought, whom a man, for the
‘ ſake of having a ſon *to perform his obſequies*, purchaſes from
‘ his father and mother, whether the boy be equal or un-
‘ equal *to himſelf in good qualities, for in claſs all adopted ſons*
‘ *muſt be equal.*

175 ‘ He, whom a woman, either forſaken by her lord
‘ or a widow, conceived by a ſecond huſband, whom ſhe
‘ took by her own deſire, *though againſt law*, is called the
‘ ſon of a woman twice married:

176 ‘ If, *on her ſecond marriage*, ſhe be ſtill a virgin, or
‘ if ſhe left her huſband under the age of puberty and
‘ return to him at his full age, ſhe muſt again perform the
‘ nuptial ceremony, *either* with her ſecond, *or her young and*
‘ *deſerted*, huſband.

177 ‘ He, who has loſt his parents, or been abandon-
‘ ed *by them* without juſt cauſe, and offers himſelf to a man
‘ *as his ſon*, is called a ſon ſelfgiven.

178 ‘ A ſon, begotten through luſt on a *Súdrá* by a
‘ man of the prieſtly claſs, is even as a corpſe, though alive,
‘ and is thence called in law a living corpſe:

179 ‘ But a ſon, begotten by a man of the ſervile claſs
‘ on his female ſlave, or on the female ſlave of his male

' ſlave, may take a ſhare of the heritage, if permitted *by the* ' *other ſons*: thus is the law eſtabliſhed.

180 ' Theſe eleven ſons (the ſon of the wife, and the ' reſt as enumerated) are allowed by wiſe legiſlators to be ' ſubſtitutes *in order* for ſons of the body, for the ſake of ' preventing a failure of obſequies;

181 ' Though ſuch, as are called ſons for that purpoſe, ' but were produced from the manhood of others, belong ' in truth to the father, from whoſe manhood they ſeverally ' ſprang, and to no other, *except by a juſt fiction of law.*

182 ' IF, among ſeveral brothers of the whole blood, ' one have a ſon born, MENU pronounces them all fathers of ' a male child by means of that ſon; *ſo that, if ſuch nephew* ' *would be the heir, the uncles have no power to adopt ſons*:

183 ' *Thus* if, among all the wives of the ſame huſ- ' band, one bring forth a male child, MENU has declared ' them all, by means of that ſon, to be mothers of male ' iſſue.

184 ' On failure of the beſt, *and* of the *next* beſt, *among* ' *thoſe twelve ſons*, let the inferiour in order take the heri- ' tage; but, if there be many of equal rank, let all be ' ſharers of the eſtate.

185 ' Not brothers, nor parents, but ſons, *if living, or* ' *their male iſſue*, are heirs to the deceaſed, but of him, who ' leaves no ſon, *nor a wiſe, nor a daughter*, the father ſhall ' take the inheritance; and, *if he leave neither father, nor* ' *mother*, the brothers.

186 ' To three *anceſtors* muſt water be given at their ' obſequies; for three *(the father, his father, and the paternal* ' *grandfather)* is the funeral cake ordained: the fourth *in*

' *deſcent* is the giver *of oblations to them, and their heir, if they* ' *die without nearer deſcendants;* but the fifth has no concern ' *with the gift of the funeral cake.*

187 ' To the neareſt *ſapinda, male or female,* after him in ' the third degree, the inheritance *next* belongs; then, on ' failure of *ſapindas* and of their iſſue, the *ſamánódaca,* or ' diſtant kinſman, ſhall be the heir; or the ſpiritual preceptor, ' or the pupil, *or the fellowſtudent, of the deceaſed:*

188 ' On failure of all thoſe, the lawful heirs are ſuch ' *Bráhmens,* as have read the three *Védas,* as are pure *in bo-* ' *dy and mind,* as have ſubdued their paſſions; *and they muſt* ' *conſequently offer the cake:* thus the rites of obſequies can- ' not fail.

189 ' The property of a *Bráhmen* ſhall never be taken ' *as an eſcheat* by the king; this is a fixed law: but the ' wealth of the other claſſes, on failure of all heirs, the ' king may take.

190 ' If the widow of a man, who died without a ſon, ' raiſe up a ſon to him by one of his kinſmen, let her deli- ' ver to that ſon *at his full age* the collected eſtate of the ' deceaſed, whatever it be.

191 ' If two ſons, begotten by two *ſucceſſive huſbands, who* ' *are both dead,* contend for their property, then in the hands ' of their mother, let each take, excluſively of the other, his ' own father's eſtate.

192 ' On the death of the mother, let all the uterine ' brothers and the uterine ſiſters, *if unmarried,* equally divide ' the maternal eſtate: *each married ſiſter ſhall have a fourth* ' *part of a brother's allotment.*

193 ' Even to the daughters of thoſe daughters, it is fit,

'that ſomething ſhould be given, from the aſſets of their
'maternal grandmother, on the ſcore of natural affection.

194 'WHAT was given before the nuptial fire, what was
'given on the bridal proceſſion, what was given in token
'of love, and what was received from a brother, a mother,
'or a father, are conſidered as the ſixfold *ſeparate* property
'of a *married* woman:

195 'What ſhe received after marriage from the family
'of her huſband, and what her affectionate lord may have
'given her, ſhall be inherited, even if ſhe die in his lifetime,
'by her children.

196 'It is ordained, that the property of a woman, mar-
'ried by the ceremonies called *Bráhma*, *Daiva*, *Árſha*, *Gánd-*
'*harva*, or *Prájápatya*, ſhall go to her huſband, if ſhe die
'without iſſue;

197 'But her wealth given on the marriage called *Áſura*,
'or on either of the *two* others, is ordained, on her
'death without iſſue, to become the property of her father
'and mother.

198 'If a widow, *whoſe huſband had other wives of different*
'*claſſes*, ſhall have received wealth at any time *as a gift* from
'her father, *and ſhall die without iſſue*, it ſhall go to the daugh-
'ter of the *Bráhmaní* wife, or to the iſſue of that daughter.

199 'A woman ſhould never make a hoard from the
'goods of her kindred, *which are* common to *her and* many;
'or even from the property of her lord, without his aſſent.

200 'Such ornamental apparel, as women wear dur-
'ing the lives of their huſbands, the heirs of thoſe huſbands
'ſhall not divide among themſelves: they, who divide it a-
'mong themſelves, fall deep *into ſin*.

201 'Eunuchs and outcasts, persons born blind or 'deaf, madmen, idiots, the dumb, and such as have lost 'the use of a limb, are excluded from a share of the heri- 'tage;

202 'But it is just, that the heir, who knows his duty, 'should give all of them food and raiment *for life* without 'stint, according to the best of his power: he, who gives 'them nothing, sinks assuredly *to a region of punishment.*

203 'If the eunuch and the rest should at any time de- 'sire to marry, *and if the wife of the eunuch should raise up a* '*son to him by a man legally appointed, that son and* the issue of 'such, as have children, shall be capable of inheriting.

204 'After the death of the father, if the eldest bro- 'ther acquire *wealth by his own efforts before partition,* a share 'of that *acquisition* shall go to the younger brothers, if they 'have made a due progress in learning;

205 'And if all of them, being unlearned, acquire pro- 'perty *before partition* by their own labour, there shall be 'an equal division of that property *without regard to the first* '*born;* for it was not the wealth of their father: this rule is 'clearly settled.

206 'Wealth, however, acquired by learning, belongs 'exclusively to any one *of them, who acquired it;* so does any 'thing given by a friend, received on account of marriage, 'or presented as a mark of respect to a guest.

207 'If any one of the brethren has a competence 'from his own occupation, and wants not the property *of* '*his father,* he may debar himself from his own share, some 'trifle being given him as a consideration, *to prevent future* '*strife.*

208 ‘ What a brother has acquired by labour or ſkill, ‘ without uſing the patrimony, he ſhall not give up without ‘ his aſſent; for it was gained by his own exertion:

209 ‘ And if a ſon, by his own efforts, recover *a* ‘ *debt or property unjuſtly detained,* which could not be reco- ‘ vered before *by his father,* he ſhall not, unleſs by his ‘ free will, put it into parcenary with his brethren, ſince in ‘ fact it was acquired by himſelf.

210 ‘ If brethren, once divided and living again toge- ‘ ther as parceners, make a ſecond partition, the ſhares muſt ‘ in that caſe be equal; and the firſt born ſhall have no right ‘ of deduction.

211 ‘ Should the eldeſt or youngeſt of ſeveral brothers ‘ be deprived of his ſhare *by a civil death on his entrance into* ‘ *the fourth order,* or ſhould any one of them die, his *veſted* ‘ *intereſt in a* ſhare ſhall not wholly be loſt;

212 ‘ But, *if he leave neither ſon, nor wife, nor daughter, nor* ‘ *father, nor mother,* his uterine brothers and ſiſters, and ſuch ‘ brothers as were reunited after a ſeparation, ſhall aſſemble ‘ and divide his ſhare equally.

213 ‘ Any eldeſt brother, who from avarice ſhall de- ‘ fraud his younger brother, ſhall forfeit *the honours of* his pri- ‘ mogeniture, be deprived of his own ſhare, and pay a fine ‘ to the king.

214 ‘ All thoſe brothers, who are addicted to any vice, ‘ loſe their title to the inheritance: the firſt born ſhall not ‘ appropriate it to himſelf, but ſhall give ſhares to the young- ‘ eſt, *if they be not vitious.*

215 ‘ If, among undivided brethren *living* with their fa- ‘ ther, there be a common exertion for common gain, the fa-

'ther ſhall never make an unequal diviſion among them,
'*when they divide their families.*

216 'A ſon, born after a diviſion *in the lifetime of his father*, ſhall alone inherit the patrimony, or ſhall have a ſhare of it with the divided brethren, if they return and unite themſelves with him.

217 'Of a ſon, dying childleſs *and leaving no widow*, the *father and* mother ſhall take the eſtate; and, the mother alſo being dead, the paternal *grandfather and* grandmother ſhall take the heritage *on failure of brothers and nephews.*

218 'When all the debts and wealth have been juſtly diſtributed according to law, any property, that may afterwards be diſcovered, ſhall be ſubject to a ſimilar diſtribution.

219 'Apparel, carriages, or riding horſes, and ornaments *of ordinary value, which any of the heirs had uſed by conſent before partition*, dreſſed rice, water *in a well or ciſtern*, female ſlaves, family prieſts, or ſpiritual counſellors, and paſture ground for cattle, the wiſe have declared indiviſible, *and ſtill to be uſed as before.*

220 'Thus have the laws of inheritance, and the rule for the conduct of ſons (whether the ſon of the wife or others) been expounded to you in order: learn at preſent the law concerning games of chance.

221 'Gaming, either with inanimate or with animated things, let the king exclude wholly from his realm: both thoſe modes of play cauſe deſtruction to princes.

222 'Such play with dice *and the like*, or by matches *between rams and cocks*, amounts to open theft; and the king muſt ever be vigilant in ſuppreſſing both *modes of play*:

223 'Gaming with lifeleſs things is known among men

'by the name of *dyúta*; but *samáhwaya* signifies a match be-
'tween living creatures.

224 'Let the king punish corporally at discretion both 'the gamester and the keeper of a gaming house, whether 'they play with inanimate or animated things; and men of 'the servile class, who wear the *string and other* marks of the 'twiceborn.

225 'Gamesters, publick dancers and singers, revilers of 'scripture, open hereticks, men who perform not the du-'ties of their several classes, and sellers of spirituous liquor, 'let him instantly banish from the town:

226 'Those wretches, lurking like unseen thieves in the 'dominion of a prince, continually harass his good subjects 'with their vitious conduct.

227 'Even in a former creation was this *vice of* gaming 'found a great provoker of enmity: let no sensible man, 'therefore, addict himself to play even for his amusement:

228 'On the man addicted to it, either privately or 'openly, let punishment be inflicted at the discretion of the 'king.

229 'A MAN of the military, commercial, or servile 'class, who cannot pay a fine, shall discharge the debt by 'his labour: a priest shall discharge it by little and little.

230 'For women, children, persons of crazy intellect, 'the old, the poor, and the infirm, the king shall order 'punishment with a small whip, a twig, or a rope.

231 'THOSE ministers, who are employed in publick 'affairs, and, inflamed by the blaze of wealth, mar the 'business of any person concerned, let the king strip of all 'their property.

232 ‘ Such, as forge royal edicts, cause dissensions a-
‘ mong the great ministers, or kill women, priests, or chil-
‘ dren, let the king put to death; and such, as adhere to his
‘ enemies.

233 ‘ Whatever business has at any time been transact-
‘ ed conformably to law, let him consider as finally settled,
‘ and refuse to unravel;

234 ‘ But whatever business has been concluded illegal-
‘ ly by his ministers or by a judge, let the king himself re-
‘ examine; and let him fine them each a thousand *panas.*

235 ‘ The slayer of a priest, a soldier or merchant
‘ drinking arak, or a priest drinking arak, mead, or rum,
‘ he, who steals the gold of a priest, and he, who vio-
‘ lates the bed of his *natural or spiritual* father, are all to be
‘ considered respectively as offenders in the highest degree,
‘ *except those, whose crimes are not fit to be named:*

236 ‘ On such of those four, as have not actually per-
‘ formed an expiation, let the king legally inflict corporal
‘ punishment, together with a fine.

237 ‘ For violating the paternal bed, let *the mark of* a fe-
‘ male part be impressed *on the forehead with hot iron*; for
‘ drinking spirits, a vintner's flag; for stealing sacred gold, a
‘ dog's foot; for murdering a priest, *the figure of* a headless
‘ corpse:

238 ‘ With none to eat with them, with none to sacri-
‘ fice with them, with none to read with them, with none
‘ to be allied by marriage to them, abject and excluded
‘ from all social duties, let them wander over this earth:

239 ‘ Branded with *indelible* marks, they shall be de-
‘ serted by their paternal and maternal relations, treated by

'none with affection, received by none with respect: such is 'the ordinance of MENU.

240 '*Criminals of* all the classes, having performed an 'expiation, as ordained by law, shall not be marked on the 'forehead, but condemned to pay the highest fine:

241 'For crimes by a priest, *who had a good character* '*before his offence*, the middle fine shall be set on him; or, *if* '*his crime was premeditated*, he shall be banished from the 'realm, *taking* with *him* his effects and his family;

242 'But men of the other classes, who have committed 'those crimes, *though without premeditation*, shall be stripped 'of all their possessions; and, if their offence was premedi-'tated, shall be corporally, or even capitally, punished, '*according to circumstances*.

243 'LET no virtuous prince appropriate the wealth of 'a criminal in the highest degree; for he, who appropriates 'it through covetousness, is contaminated with the same 'guilt:

244 'Having thrown such a fine into the waters, let him 'offer it to VARUNA; or let him bestow it on some priest 'of eminent learning in the scriptures:

245 'VARUNA is the lord of punishment; he holds a 'rod even over kings; and a priest, who has gone through 'the whole *Véda*, is *equal to* a sovereign of all the world.

246 'Where the king abstains from receiving *to his own* '*use* the wealth of such offenders, there children are born in 'due season and enjoy long lives;

247 '*There* the grain of husbandmen rises abundantly, as 'it was respectively sown; there no younglings die, nor is 'one deformed animal born.

248 ‘ SHOULD a man of the baseſt claſs, with preconceiv-
‘ ed malice, give pain to *Bráhmens*, let the prince corporally
‘ puniſh him by various modes, that may raiſe terrour.

249 ‘ A king is pronounced equally unjuſt in releaſing
‘ the man, who deſerves puniſhment, and in puniſhing the
‘ man, who deſerves it not: He is juſt, who always inflicts the
‘ puniſhment ordained by law.

250 ‘ Theſe eſtabliſhed rules for adminiſtering juſtice,
‘ between two litigant parties, have been propounded at
‘ length under eighteen heads.

251 ‘ THUS fully performing all duties required by law,
‘ let a king ſeek *with juſtice* to poſſeſs regions yet unpoſſeſſed,
‘ and, when they are in his poſſeſſion, let him govern them
‘ well.

252 ‘ His realm being completely arranged and his for-
‘ treſſes amply provided, let him ever apply the moſt dili-
‘ gent care to eradicate *bad men reſembling* thorny weeds, as the
‘ law directs.

253 ‘ By protecting ſuch as live virtuouſly, and by root-
‘ ing up ſuch as live wickedly, thoſe kings, whoſe hearts are
‘ intent on the ſecurity of their people, ſhall riſe to heaven.

254 ‘ Of that prince, who takes a revenue, without re-
‘ ſtraining rogues, the dominions are thrown into diſorder,
‘ and himſelf ſhall be precluded from a celeſtial abode;

255 ‘ But of him, whoſe realm, by the ſtrength of his
‘ arm, is defended and free from terrour, the dominions con-
‘ tinually flouriſh, like trees duly watered.

256 ‘ LET the king, whoſe emiſſaries are his eyes, diſcern
well the two ſorts of rogues, the open and the concealed,
‘ who deprive other men of their wealth:

257 ' Open rogues are they, who fubfift by cheating in ' various marketable commodities; and concealed rogues ' are they, who fteal and rob in forefts and the like fecret ' places.

258 ' Receivers of bribes, extorters of money by threats, ' debafers of metals, gamefters, fortunetellers, impoftors, and ' profeffors of palmiftry;

259 ' Elephantbreakers and quacks, not performing what ' they engage to perform, pretended artifts, and fubtil har- ' lots;

260 ' Thefe and the like thorny weeds, overfpreading the ' world, let the king difcover with a quick fight, and others, ' who act ill in fecret; worthlefs men, yet bearing the out- ' ward figns of the worthy.

261 ' Having detected them, by the means of trufty per- ' fons difguifed, who *pretend to* have the fame occupation ' with them, and of fpies placed in feveral ftations, let him ' bring them by artifice into his power:

262 ' Then, having fully proclaimed their refpective ' criminal acts, let the king inflict punifhment legally, ac- ' cording to the crimes proved;

263 ' Since, without certain punifhment, it is impoffible ' to reftrain the delinquency of fcoundrels with depraved ' fouls, who fecretly prowl over this earth.

264 ' Muchfrequented places, cifterns of water, bake ' houfes, the lodgings of harlots, taverns and victualling ' fhops, fquares where four ways meet, large well known ' trees, affemblies, and publick fpectacles;

265 ' Old courtyards, thickets, the houfes of artifts, ' empty manfions, groves, and gardens;

266 ‘ Theſe and the like places let the king guard, for ‘ the prevention of robberies, with ſoldiers, both ſtationa- ‘ ry and patrolling, as well as with ſecret watchmen.

267 ‘ By the means of able ſpies, once thieves *but reform-* ‘ *ed*, who, well knowing the various machinations of rogues, ‘ aſſociate with them and follow them, let the king detect ‘ and draw them forth:

268 ‘ On pretexts of dainty food and gratifications, or ‘ of ſeeing ſome wiſe prieſt, *who could enſure their ſucceſs*, or on ‘ pretence of *mock battles and the like* feats of ſtrength, let the ‘ ſpies procure an aſſembly of thoſe men.

269 ‘ Such as refuſe to go forth on thoſe occaſions, de- ‘ terred by *former puniſhments, which* the king *had inflicted*, let ‘ him *ſeize* by force, *and* put to death, *on proof of their guilt*, ‘ with their friends and kinſmen, paternal and maternal, *if* ‘ *proved to be their confederates.*

270 ‘ Let not a juſt prince kill a man convicted of ſim- ‘ ple theft, unleſs taken with the mainer or with implements ‘ of robbery; but any thief, taken with the mainer, or with ‘ ſuch implements, let him deſtroy without heſitation;

271 ‘ And let him ſlay all thoſe, who give robbers food ‘ in towns, or ſupply them with implements, or afford them ‘ ſhelter.

272 ‘ Should thoſe men, who were appointed to guard ‘ any diſtricts, or thoſe of the vicinity, who were employed ‘ for that purpoſe, be neutral in attacks by robbers *and inac-* ‘ *tive in ſeizing them*, let him inſtantly puniſh them as thieves.

273 ‘ Him, who lives *apparently* by the rules of his ‘ claſs, but *really* departs from thoſe rules, let the king ſevere- ‘ ly puniſh by fine, as a wretch, who violates his duty.

274 ‘ They, who give no aſſiſtance on the plundering ‘ of a town, on the forcible breaking of a dike, or on ſee‘ ing a robbery on the highway, ſhall be baniſhed with their ‘ cattle and utenſils.

275 ‘ Men, who rob the king's treaſure, or obſtinately ‘ oppoſe his commands, let him deſtroy by various modes ‘ of juſt puniſhment; and thoſe, who encourage his enemies.

276 ‘ Of robbers, who break a wall or partition, and ‘ commit theft in the night, let the prince order the hands to ‘ be lopped off, and themſelves to be fixed on a ſharp ‘ ſtake.

277 ‘ Two fingers of a cutpurſe, *the thumb and the index*, ‘ let him cauſe to be amputated on his firſt conviction; on ‘ the ſecond, one hand and one foot; on the third, he ſhall ‘ ſuffer death.

278 ‘ Such, as give thieves fire, ſuch as give them food, ‘ ſuch as give them arms and apartments, and ſuch as know‘ ingly receive a thing ſtolen, let the king puniſh as *he would* ‘ *puniſh* a thief.

279 ‘ The breaker of a *dam to ſecure a* pool, let him ‘ puniſh by long immerſion under water, or by keen corpo‘ ral ſuffering; or the offender ſhall repair it, but muſt pay ‘ the higheſt mulct.

280 ‘ Thoſe, who break open the treaſury, or the arſe‘ nal, or the temple of a deity, and thoſe, who carry off ‘ royal elephants, horſes, or cars, let him without heſitation ‘ deſtroy.

281 ‘ He, who ſhall take away the water of an ancient ‘ pool, or ſhall obſtruct a watercourſe, muſt be condemned ‘ to pay the loweſt uſual amercement.

282 ‘ He, who ſhall drop his ordure on the king's ‘ highway, except in caſe of neceſſity, ſhall pay two *panas* ‘ and immediately remove the filth;

283 ‘ But a perſon in urgent neceſſity, a very old man, ‘ a pregnant woman, and a child, only deſerve reproof, and ‘ ſhall clean the place themſelves: this is a ſettled rule.

284 ‘ All phyſicians and ſurgeons acting unſkilfully in ‘ their ſeveral profeſſions, muſt pay for *injury to* brute animals ‘ the loweſt, but for *injury to* human creatures the middle, ‘ amercement.

285 ‘ The breaker of a footbridge, of a publick flag, of ‘ a paliſade, and of idols *made of clay*, ſhall repair what he ‘ has broken, and pay a mulct of five hundred *panas*.

286 ‘ For mixing impure with pure commodities, for ‘ piercing fine gems, *as diamonds or rubies*, and for boring ‘ *pearls or inferiour gems* improperly, the fine is the loweſt of ‘ the three; *but damages muſt always be paid.*

287 ‘ The man, who ſhall deal unjuſtly with purchaſ- ‘ ers at a fair price *by delivering goods of leſs value*, or ‘ ſhall ſell at a high price *goods of ordinary value*, ſhall ‘ pay *according to circumſtances* the loweſt or the middle ‘ amercement.

288 ‘ Let the king place all priſons near a publick ‘ road, where offenders may be ſeen wretched or disfigured.

289 ‘ Him, who breaks down a *publick* wall, him, who ‘ fills up a *publick* ditch, him, who throws down a *publick* ‘ gate, the king ſhall ſpeedily baniſh.

290 ‘ For all ſacrifices to deſtroy innocent men, the ‘ puniſhment is a fine of two hundred *panas;* and for ma- ‘ chinations with *poiſonous* roots, and for the various *charms*

'*and* witcheries *intended* to kill, by perſons not effecting
'their purpoſe.

291 'The ſeller of bad grain for good, or of good
'ſeed placed at the top *of the bag, to conceal the bad below,*
'and the deſtroyer of known landmarks, muſt ſuffer ſuch
'corporal puniſhment as will disfigure them;

292 'But the moſt pernicious of all deceivers is a gold-
'ſmith, who commits frauds: the king ſhall order him to
'be cut piecemeal with razors.

293 'For ſtealing implements of huſbandry, weapons,
'and prepared medicines, let the king award puniſhment ac-
'cording to the time and according to their uſe.

294 'The king, and his council, his metropolis, his
'realm, his treaſure, and his army, together with his ally,
'are the ſeven members of his kingdom; *whence* it is called
'*Septánga:*

295 'Among thoſe ſeven members of a kingdom, let
'him conſider the ruin of the firſt, and ſo forth in order, as
'the greateſt calamity;

296 'Yet, in a ſevenparted kingdom here below, there
'is no ſupremacy among the ſeveral parts, from any preemi-
'nence in uſeful qualities: but all the parts muſt recipro-
'cally ſupport each other, like the three ſtaves of a holy
'mendicant:

297 'In theſe and thoſe acts, *indeed,* this and that mem-
'ber may be diſtinguiſhed; *and* the member, by which any
'affair is tranſacted, has the preeminence in that par-
'ticular affair.

298 'When the king employs emiſſaries, when he ex-
'erts power, when he regulates publick buſineſs, let him in-

'variably know both his own ſtrength and that of his ene-
'my,

299 'With all *their ſeveral* diſtreſſes and vices: let him
'then begin his operations, having maturely conſidered the
'greater and leſs importance *of particular acts:*

300 'Let him, *though frequently diſappointed,* renew his
'operations, how fatigued ſoever, again and again; ſince for-
'tune always attends the man, who, *having begun well,* ſtrenu-
'ouſly renews his efforts.

301 'ALL the ages, called *Satya, Trétá, Dwápara,* and
'*Cali,* depend on the conduct of the king; who is declared
'*in turn* to repreſent each of thoſe ages:

302 'Sleeping, he is the *Cali* age; waking, the *Dwápara;*
'exerting himſelf in action, the *Trétá*; living virtuouſly, the
'*Satya.*

303 'Of INDRA, of SÚRYA, of PAVANA, of YAMA, of
'VARUNA, of CHANDRA, of AGNI, and of PRĬT'HIVÌ, let the
'king emulate the power and attributes.

304 'As INDRA ſheds plentiful ſhowers during the
'four rainy months, thus let him, acting like the regent of
'clouds, rain juſt gratifications over his kingdom:

305 'As SU'RYA with ſtrong rays draws up the water
'during eight months, thus let him, performing the func-
'tion of the ſun, gradually draw from his realm the legal re-
'venue:

306 'As PAVANA, when he moves, pervades all crea-
'tures, thus let him, imitating the regent of wind, pervade
'*all places* by his concealed emiſſaries:

307 'As YAMA, at the appointed time, puniſhes friends
'and foes, *or thoſe who revere, and thoſe who contemn, him,*

'thus let the king, resembling the judge of departed spirits, 'punish offending subjects:

308 'As VARUNA most assuredly binds the guilty in 'fatal cords, thus let him, representing the genius of wa-'ter, keep offenders in close confinement:

309 'When the people are no less delighted on seeing 'the king, than on seeing the full moon, he appears in the 'character of CHANDRA:

310 'Against criminals let him ever be ardent in wrath, 'let him be splendid in glory, let him consume wicked mi-'nisters, thus emulating the functions of AGNI, regent of fire.

311 'As PRÍT'HIVÌ supports all creatures equally, thus 'a king, sustaining all subjects, resembles in his office the 'goddess of earth.

312 'Engaged in these duties and in others, with con-'tinual activity, let the king *above all things* restrain robbers, 'both in his own territories and in those of other princes, '*from which they come, or in which they seek refuge.*

313 'LET him not, although in the greatest distress *for* '*money*, provoke *Bráhmens* to anger *by taking their property;* 'for they, once enraged, could immediately *by sacrifices and* '*imprecations* destroy him with his troops, elephants, horses 'and cars.

314 'Who, without perishing, could provoke those holy 'men, by whom, *that is, by whose ancestors, under* BRAHMÁ, 'the alldevouring fire was created, the sea with waters not 'drinkable, and the moon with its wane and increase?

315 'What prince could gain wealth by oppressing 'those, who, if angry, could frame other worlds and regents 'of worlds, could give being to new gods and mortals?

316 ‘ What man, desirous of life, would injure those, ‘ by the aid of whom, *that is, by whose oblations*, worlds ‘ and gods perpetually subsist; those, who are rich in ‘ the learning of the *Véda*?

317 ‘ A *Bráhmen*, whether learned or ignorant, is a ‘ powerful divinity; even as fire is a powerful divinity, whe- ‘ ther consecrated or popular.

318 ‘ Even in places for burning the dead, the bright ‘ fire is undefiled; and, when presented with clarified but- ‘ ter at *subsequent* sacrifices, blazes again with extreme splen- ‘ dour:

319 ‘ Thus, although *Bráhmens* employ themselves in ‘ all sorts of mean occupation, they must invariably be ho- ‘ noured; for they are something transcendently divine.

320 ‘ Of a military man, who raises his arm violently ‘ on all occasions against the priestly class, the priest him- ‘ self shall be the chastiser; since the soldier originally pro- ‘ ceeded from the *Bráhmen*.

321 ‘ From the waters arose fire; from the priest, the ‘ soldier; from stone, iron: their allpenetrating force is in- ‘ effectual in the places, whence they respectively sprang.

322 ‘ The military class cannot prosper without the sa- ‘ cerdotal, nor can the sacerdotal be raised without the mili- ‘ tary: both classes, by cordial union, are exalted in this ‘ world and in the next.

323 ‘ SHOULD the king *be near his end through some* ‘ *incurable disease, he* must bestow on the priests all his ‘ riches accumulated from legal fines; and, having duly ‘ committed his kingdom to his son, let him seek death in ‘ battle, *or, if there be no war, by abstaining from food.*

324 ‘ Thus conducting himſelf, *and* ever firm in diſ-
‘ charging his royal duties, let the king employ all his mi-
‘ niſters in acts beneficial to his people.

325 ‘ Theſe rules for the conduct of a military man
‘ having been propounded, let mankind next hear the
‘ rules for the commercial and ſervile claſſes in due
‘ order.

326 ‘ LET the *Vaiſya*, having been girt with his proper
‘ ſacrificial thread, and having married an equal wife, be
‘ always attentive to his buſineſs *of agriculture and trade*, and
‘ to that of keeping cattle;

327 ‘ Since the lord of created beings, having formed
‘ herds and flocks, intruſted them to the care of the *Vaiſya*,
‘ while he intruſted the whole human ſpecies to the *Bráh-*
‘ *men* and the *Cſhatriya:*

328 ‘ Never muſt a *Vaiſya* be diſpoſed to ſay, “ I keep
‘ no cattle”; nor, he being willing to keep them, muſt they
‘ by any means be kept by men of another claſs.

329 ‘ Of gems, pearls, and coral, of iron, of woven
‘ cloth, of perfumes and of liquids, let him well know the
‘ prices both high and low:

330 ‘ Let him be ſkilled likewiſe in *the time and manner*
‘ *of* ſowing ſeeds, and in the bad or good qualities of land;
‘ let him alſo perfectly know the correct modes of meaſur-
‘ ing and weighing,

331 ‘ The excellence or defects of commodities, the
‘ advantages and diſadvantages of different regions, the pro-
‘ bable gain or loſs on vendible goods, and the means of
‘ breeding cattle with large augmentation:

332 ‘ Let him know the juſt wages of ſervants, the va-

'rious dialects of men, the best way of keeping goods, and 'whatever else belongs to purchase and sale.

333 'Let him apply the most vigilant care to augment 'his wealth by *performing* his duty; and, with great solici-'tude, let him give nourishment to all sentient creatures.

334 'Servile attendance on *Bráhmens* learned in the '*Véda*, chiefly on such as keep house and are famed for 'virtue, is of itself the highest duty of a *Súdra*, and leads 'him to future beatitude:

335 'Pure *in body and mind*, humbly serving the three 'higher classes, mild in speech, never arrogant, ever seek-'ing refuge in *Bráhmens* principally, he may attain the most 'eminent class *in another transmigration*.

336 'This clear system of duties has been promulgated 'for the four classes, when they are not in distress for sub-'sistence; now learn in order their several duties in times 'of necessity.'

CHAPTER THE TENTH:

ON THE MIXED CLASSES; AND ON TIMES OF DISTRESS.

1 ‘ LET the three twiceborn claſſes, remaining firm ‘ in their ſeveral duties, carefully read the *Véda*; ‘ but a *Bráhmen* muſt explain it to them, not *a man of* the ‘ other two *claſſes*: this is an eſtabliſhed rule.

2 ‘ The *Bráhmen* muſt know the means of ſubſiſtence ‘ ordained by law for all the claſſes, and muſt declare them ‘ to the reſt: let himſelf likewiſe act in conformity *to law*.

3 ‘ From priority of birth, from ſuperiority of origin, ‘ from a more exact knowledge of ſcripture, and from a ‘ diſtinction in the ſacrificial thread, the *Bráhmen* is the lord ‘ of all claſſes.

4 ‘ The three twiceborn claſſes are the ſacerdotal, the ‘ military, and the commercial; but the fourth, or ſervile, ‘ is onceborn, *that is, has no ſecond birth from the* gáyatrí, ‘ *and wears no thread:* nor is there a fifth pure claſs.

5 ‘ In all claſſes they, and they only, who are born, in

'a direct order, of wives equal in class and virgins at the
'time of marriage, are to be considered as the same in class
'*with their fathers:*

6 'Sons, begotten by twiceborn men, on women of
'the class next immediately below them, wise legislators
'call similar, *not the same,* in class *with their parents,* because
'they are degraded, *to a middle rank between both,* by the
'lowness of their mothers: *they are named in order,* Múr-
'dhábhishicta, Máhishya, *and* Carana, *or* Cayast'ha; *and*
'*their several employments are teaching military exercises;*
'*musick, astronomy, and keeping herds; and attendance on*
'*princes.*

7 'Such is the primeval rule for the sons of women
'one degree lower *than their husbands:* for the sons of wo-
'men two or three degrees lower, let this rule of law be
'known.

8 'From a *Bráhmen,* on a wife of the *Vaisya* class, is
'born a son called *Ambasht'ha,* or *Vaidya,* on a *Súdrá* wife
'a *Nisháda,* named also *Párasava:*

9 'From a *Cshatriya,* on a wife of the *Súdra* class, springs
'a creature, called *Ugra,* with a nature partly warlike and
'partly servile, ferocious in his manners, cruel in his acts.

10 'The sons of a *Bráhmen* by *women of* three *lower* classes,
'of a *Cshatriya* by *women of* two, and of a *Vaisya* by one *lower*
'class, are called *apasadáh,* or degraded *below their fathers.*

11 'From a *Cshatriya,* by a *Bráhmenì* wife, springs a
'*Súta* by birth; from a *Vaisya,* by a military or sacerdotal wife,
'spring a *Mágadha* and a *Vaidéha.*

12 'From a *Súdra,* on women of the commercial, mi-
'litary, and priestly classes, are born sons of a mixed breed,

'called ʹ*Ayógava*, *Cshattrĭ*, and *Chandála*, the loweſt of mor-
'tals.

13 'As the *Ambaſht'ha* and *Ugra*, born in a direct order with one claſs between *thoſe of their parents*, are conſidered in law, ſo are the *Cſhattri* and the *Vaidéha*, born in an inverſe order *with one intermediate claſs; and all four may be touched without impurity.*

14 'Thoſe ſons of the twiceborn, who are begotten on women without an interval (*Antara*) between the claſſes mentioned in order, the wiſe call *Anantaras*, giving them a *diſtinct* name from the lower degree of their mothers.

15 'From a *Bráhmen*, by a girl of the *Ugra* tribe, is born an ʹ*Avrĭta*; by one of the *Ambaſt'ha* tribe, an ʹ*Abhíra*; by one of the ʹ*Ayógava* tribe, a *Dhigvana*.

16 'The ʹ*Ayógava*, the *Cſhattri*, and the *Chandála*, the loweſt of men, ſpring from a *Súdra* in an inverſe order *of the claſſes*, and are, *therefore*, all three excluded *from the performance of obſequies to their anceſtors:*

17 'From a *Vaiſya* the *Mágadha* and *Vaidéha*, from a *Cſhatriya* the *Súta* only, are born in an inverſe order; and they are three other ſons excluded *from funeral rites to their fathers.*

18 'The ſon of a *Niſháda*, by a woman of the *Súdra* claſs, is by tribe a *Puccaſa;* but the ſon of a *Súdra* by a *Niſhádì* woman, is named *Cuccutaca*.

19 'One, born of a *Cſhattrĭ* by an *Ugrá*, is called *Swapáca;* and one, begotten by a *Vaidéha* on an *Ambaſhthì* wife, is called *Véna*.

20 'Thoſe, whom the twiceborn beget on women of equal claſſes, but who perform not the proper ceremonies

'*of aſſuming the thread, and the like,* people denominate *Vrát-*
'*yas,* or excluded from the *gáyatrí.*

21 'From ſuch an outcaſt *Bráhmen* ſprings a ſon of 'a ſinful nature, *who in different countries is* named a *Bhúrja-* '*cantaca,* an *'Avantya,* a *Vátadhána,* a *Puſhpadha,* and a *Saic'ha:*

22 'From ſuch an outcaſt *Cſhatriya* comes a ſon called 'a *J'halla,* a *Malla,* a *Nich'hivi,* a *Nata,* a *Carana,* a *C'haſa,* 'and a *Dravira:*

23 'From ſuch an outcaſt *Vaiſya* is born a ſon called '*Sudhanwan, Chárya, Cáruſha, Vijanman, Maitra,* and *Sat-* '*wata.*

24 'By intermixtures of the claſſes, by their marriages 'with women who ought not to be married, and by their 'omiſſion of preſcribed duties, impure claſſes have been 'formed.

25 'THOSE men of mingled births, who were born 'in the inverſe order of claſſes, and who intermarry among 'themſelves, I will now compendiouſly deſcribe.

26 'The *Súta,* the *Vaidéha,* and the *Chandála,* that low- 'eſt of mortals, the *Mágadha,* the *Cſhattrí* by tribe, and the '*'Ayógava,*

27 'Theſe ſix beget ſimilar ſons on women of their 'own claſſes, or on women of the ſame claſs with their 'mothers; and they produce the like from women of the 'two higheſt claſſes, *and of the loweſt:*

28 'As a twiceborn ſon may ſpring from a *Bráhmen* 'by women of two claſſes out of three, *a ſimilar ſon,* when 'there is no interval, and *an equal ſon* from a woman of 'his own claſs, it is thus in the caſe of the low tribes in order.

29 'Thoſe ſix beget, on women of their own tribes,

'reciprocally, very many despicable and abject races even 'more foul than their begetters.

30 'Even as a *Súdra* begets, on a *Bráhmenì* woman, a 'son more vile than himself, thus any other low man begets, 'on *women of* the four classes, a son yet lower.

31 'The six low classes, marrying inversely, beget fifteen yet lower tribes, the base producing still baser; *and* '*in a direct order they produce fifteen more.*

32 'A *Dasyu*, or outcast of any pure class, begets on an '*Áyógavì* woman a *Sairindhra*, who should know how to at'tend and to dress his master; though not a slave, he must 'live by slavish work, and may also gain subsistence by 'catching wild beasts in toils:

33 'A *Vaidéha* begets on her a sweetvoiced *Maitréyaca*, 'who, ringing a bell at the appearance of dawn, continually 'praises great men:

34 'A *Nishádа* begets on her a *Márgava*, or *Dása*, who 'subsists by his labour in boats, and is named *Caiverta* by 'those, who dwell in *Áryáverta*, or the land of the venerable.

35 'Those three of a base tribe are severally begotten 'on *Áyógaví* women, who wear the clothes of the deceased 'and eat reprehensible food.

36 'From a *Nishádа* springs *by a woman of the* Vaidéha '*tribe*, a *Cárávara*, who cuts leather, and from a *Vaidéha* 'spring *by women of* the Cárávara *and* Nishádа *casts*, an '*Ándhra* and a *Méda*, who must live without the town.

37 'From a *Chandála*, by a *Vaidéhì* woman, comes a '*Pándusópáca*, who works with cane and reeds; and from a '*Nishádа*, an *Ahindica*, who acts as a jailor.

38 'From a *Chandála*, by a *Puccasì* woman, is born a

'*Sópáca*, who lives by punifhing criminals condemned by
'the king, a finful wretch ever defpifed by the virtuous.

39 'A *Nifhádì* woman, by a *Chandála*, produces a fon
'called *Antyavafáyin*, employed in places for burning the
'dead, contemned even by the contemptible.

40 'Thefe, among various mixed claffes, have been de-
'fcribed by their feveral fathers and mothers; and, whe-
'ther concealed or open, they may be known by their oc-
'cupations.

41 'Six fons, *three* begotten on women of the fame
'clafs, and *three* on women of lower claffes, muft perform
'the duties of twiceborn men; but thofe, who are *born in*
'*an inverfe order, and* called lowborn, are equal, in refpect
'of duty, to mere *Súdras*.

42 'By the force of extreme devotion and of exalted
'fathers, all of them may rife *in time* to high birth, as *by*
'*the reverfe* they may fink to a lower ftate, in every age a-
'mong mortals in this inferiour world.

43 'The following races of *Cfhatriyas*, by their omiffion
'of holy rites and by feeing no *Bráhmens*, have gradually funk
'among men to the loweft of the four claffes:

44 '*Paund'racas, Odras,* and *Draviras; Cámbójas, Yava-*
'*nas,* and *Sacas; Páradas, Pahlavas, Chínas, Cirátas, Dera-*
'*das,* and *C'hafas*.

45 'All thofe tribes of men, who fprang from the
'mouth, the arm, the thigh, and the foot of Brahmá, *but*
'who became outcafts *by having neglected their duties,* are cal-
'led *Dafyus*, or *plunderers,* whether they fpeak the language
'of *Mléchch'has,* or that of *'Aryas*.

46 'Those fons of the twiceborn, who are faid to be

'degraded, and who are confidered as lowborn, fhall
'fubfift only by fuch employments, as the twiceborn def-
'pife.

47 '*Sútas* muft live by managing horfes and by driving
'cars; *Ambafht'has*, by curing diforders; *Vaidéhas*, by wai-
'ting on women; *Mágadhas*, by travelling with merchandize;

48 '*Nifhádas*, by catching fifh; an *'Ayógava*, by the
'work of a carpenter; a *Méda*, an *Andhra*, and (the
'fons of a *Bráhmen* by wives of the *Vaidéha* and *Ugra* claffes,
'refpectively called) a *Chunchu* and a *Madgu*, by flaying
'beafts of the foreft;

49 'A *Cfhattrĭ*, an *Ugra*, and a *Puccafa*, by killing or
'confining fuch animals as live in holes: *Dhigvanas*, by fel-
'ling leather; *Vénas*, by ftriking mufical inftruments:

50 'Near large publick trees, in places for burning the
'dead, on mountains, and in groves, let thofe tribes dwell,
'generally known, and engaged in their feveral works.

51 'The abode of a *Chandála* and a *Swapáca* muft be
'out of the town; they muft not have the ufe of entire
'veffels; their fole wealth muft be dogs and affes:

52 'Their clothes muft be the mantles of the deceafed;
'their difhes for food, broken pots; their ornaments, rufty
'iron; continually muft they roam from place to place:

53 'Let no man, who regards his duty religious and ci-
'vil, hold any intercourfe with them; let their tranfactions
'be confined to themfelves, and their marriages only be-
'tween equals:

54 'Let food be given to them in potfherds, but not
'by the hands of the giver; and let them not walk by
'night in cities or towns:

55 ' By day they may walk about for the purpoſe of ' work, diſtinguiſhed by the king's badges; and they ſhall ' carry out the corpſe of every one, who dies without kin- ' dred: ſuch is the fixed rule.

56 ' They ſhall always kill thoſe, who are to be ſlain by ' the ſentence of the law, and by the royal warrant; and ' let them take the clothes of the ſlain, their beds, and their ' ornaments.

57 ' HIM, who was born of a ſinful mother, *and conſe- ' quently* in a low claſs, but is not openly known, who, ' though worthleſs in truth, bears the ſemblance of a wor- ' thy man, let people diſcover by his acts:

58 ' Want of virtuous dignity, harſhneſs of ſpeech, cru- ' elty, and habitual neglect of preſcribed duties, betray in ' this world the ſon of a criminal mother.

59 ' Whether a man of debaſed birth aſſume the charac- ' ter of his father or of his mother, he can at no time con- ' ceal his origin:

60 ' He, whoſe family had been exalted, but whoſe pa- ' rents were criminal in marrying, has a baſe nature, accord- ' ing as the offence *of his mother* was great or ſmall.

61 ' In whatever country ſuch men are born, as deſtroy ' the purity of the four claſſes, that country ſoon periſhes ' together with the natives of it.

62 ' Deſertion of life, without reward, for the ſake of ' preſerving a prieſt or a cow, a woman or a child, may ' cauſe the beatitude of thoſe baſeborn tribes.

63 ' Avoiding all injury *to animated beings*, veracity, ab- ' ſtinence from theft, *and from unjuſt ſeizure of property*, clean- ' lineſs, and command over the bodily organs, form the com-

'pendious syftem of duty, which MENU has ordained for
'the four claffes.

64 'SHOULD the tribe fprung from a *Bráhmen*, by a *Súdra*
'woman, produce *a fucceffion of children* by the marriages
'of its women with other *Bráhmens*, the low tribe fhall be
'raifed to the higheft in the feventh generation.

65 'As the fon of a *Súdra* may *thus* attain the rank of
'a *Bráhmen*, and as the fon of a *Bráhmen* may fink to a le-
'vel with *Súdras*, even fo muft it be with him, who fprings
'from a *Cfhatriya;* even fo with him, who was born of a
'*Vaifya*.

66 'IF there be a doubt, as to the preference between
'him, who was begotten by a *Bráhmen* for his pleafure, *but*
'*not in wedlock*, on a *Súdra* woman, and him, who was be-
'gotten by a *Súdra* on a *Bráhmení*,

67 'Thus is it removed: he, who was begotten by an
'exalted man on a bafe woman, may by his good acts become
'refpectable; but he, who was begotten on an exalted wo-
'man by a bafe man, muft himfelf continue bafe:

68 'Neither of the two (as the law is fixed) fhall be
'girt with a facred ftring; not the former, becaufe his mo-
'ther was low; nor the fecond, becaufe the order of the
'claffes was inverted.

69 'As good grain, fpringing from good foil, is in all
'refpects excellent, thus a man, fpringing from a refpectable
'father by a refpectable mother, has a claim to the whole
'inftitution of the twiceborn.

70 'Some fages give a preference to the grain; others
'to the field; and others confider both field and grain; on
'this point the decifion follows:

71 'Grain, cast into bad ground, wholly perishes, and 'a good field with no grain sown in it, is a mere heap of clods;

72 'But since, by the virtue of eminent fathers, even 'the sons of wild animals, *as* Rĭshyasringa, *and others*, have 'been transformed into holy men revered and extolled, 'the paternal side, therefore, prevails.

73 'BRAHMÁ himself, having compared a *Súdra*, who 'performs the duties of the twiceborn, with a twiceborn 'man, who does the acts of a *Súdra*, said: "Those two "are neither equal nor unequal," *that is, they are neither* '*equal in rank, nor unequal in bad conduct.*

74 'LET such *Bráhmens* as are intent on the means of 'attaining the supreme godhead, and firm in their own 'duties, completely perform in order the six following acts:

75 'Reading the *Védas*, and teaching *others* to read 'them, sacrificing, and assisting *others* to sacrifice, giving *to* '*the poor, if themselves have enough*, and accepting *gifts from* '*the virtuous, if themselves are poor*, are the six prescribed acts 'of the firstborn class;

76 'But, among those six acts of a *Bráhmen*, three are 'his *means of* subsistence; assisting to sacrifice, teaching the '*Védas*, and receiving gifts from a purehanded giver.

77 'Three acts of duty cease with the *Bráhmen*, and 'belong not to the *Cshatriya;* teaching the *Védas*, offici- 'ating at a sacrifice, and, thirdly, receiving presents:

78 'Those *three* are also (by the fixed rule of law) for- 'bidden to the *Vaisya*; since MENU, the lord of all men, 'prescribed not those acts to the two *classes, military and* '*commercial.*

79 'The means of subsistence, peculiar to the *Cshatriya*,

'are bearing arms, either held for ſtriking or miſſile; to
'the *Vaiſya*, merchandize, attending on cattle, and agricul-
'ture: but *with a view to the next life* the duties of both
'are almsgiving, reading, ſacrificing.

80 'Among the ſeveral occupations *for gaining a liveli-*
'*hood* the moſt commendable reſpectively for the ſacerdotal,
'military, and mercantile claſſes, are teaching the *Véda*, de-
'fending the people, and commerce or keeping herds and
'flocks.

81 'Yet a *Bráhmen*, unable to ſubſiſt by his duties juſt
'mentioned, may live by the duty of a ſoldier; for that is
'the next in rank.

82 'If it be aſked, how he muſt live, ſhould he be
'unable to get a ſubſiſtence by either of thoſe employments;
'*the anſwer is*, he may ſubſiſt as a mercantile man, applying
'himſelf *in perſon* to tillage and attendance on cattle:

83 'But a *Bráhmen* and a *Cſhatriya*, obliged to ſubſiſt
'by the acts of a *Vaiſya*, muſt avoid with care, *if they can live*
'*by keeping herds*, the buſineſs of tillage, which gives great
'pain *to ſentient creatures*, and is dependent on *the labour of*
'others, *as bulls and ſo forth*.

84 'Some are of opinion, that agriculture is excellent;
'but it is a mode of ſubſiſtence, which the benevolent
'greatly blame; for the ironmouthed pieces of wood not
'only wound the earth, but the creatures dwelling in it.

85 'If, through want of a virtuous livelihood, they
'cannot follow laudable occupations, they may then gain
'a competence of wealth by ſelling commodities uſually
'ſold by merchants, avoiding what ought to be avoided:

86 'They muſt avoid ſelling liquids of all ſorts, dreſſed

'grain, feeds of *tila*, ftones, falt, cattle, and human crea-'tures;

87 'All woven cloth dyed red, cloth made of *ſana*, of '*cſhumá* bark, and of wool, even though not red; fruit, 'roots, and medicinal plants;

88 'Water, iron, poifon, flefhmeat, the moonplant, 'and perfumes of any fort; milk, honey, buttermilk, clari-'fied butter, oil of *tila*, wax, fugar, and blades of *cuſa* 'grafs;

89 'All beafts of the foreft, *as deer and the like;* ra-'venous beafts, birds, *and fiſh*; fpirituous liquors, *níli*, or 'indigo, and *lácſhá*, or lac; and all beafts with uncloven 'hoofs.

90 'But the *Bráhmen* hufbandman may at pleafure fell 'pure *tila* feeds for the purpofe of holy rites, if he keep 'them not long *with a hope of more gain*, and fhall have pro-'duced them by his own culture:

91 'If he apply feeds of *tila* to any purpofe but food, 'anointing, and facred oblations, he fhall be plunged, in 'the fhape of a worm, together with his parents, into the 'ordure of dogs.

92 'By felling flefhmeat, *lácſhá*, or falt, a *Bráhmen* im-'mediately finks low; by felling milk three days, he falls 'to a level with a *Súdra;*

93 'And by felling the other forbidden commodities 'with his own free will, he affumes in this world, after 'feven nights, the nature of a mere *Vaiſya*.

94 'Fluid things may, however, be bartered for other 'fluids, but not falt for any thing liquid; fo may dreffed 'grain for grain undreffed, and *tila* feeds for grain in

'the husk, equal weights or measures being given and
'taken.

95 'A MILITARY man, in distress, may subsist by all
'these means, but at no time must he have recourse to the
'highest, *or sacerdotal*, function.

96 'A man of the lowest class, who, through covetous-
'ness, lives by the acts of the highest, let the king strip of
'all his wealth and instantly banish:

97 'His own office, though defectively performed, is
'preferable to that of another, though performed com-
'pletely; for he, who *without necessity* discharges the duties
'of another class, immediately forfeits his own.

98 'A MERCANTILE man, unable to subsist by his own
'duties, may descend even to the servile acts of a *Súdra*,
'taking care never to do what ought never to be done; but,
'when he has gained a competence, let him depart from
'service.

99 'A MAN of the fourth class, not finding employment
'by waiting on the twiceborn, while his wife and son are
'tormented with hunger, may subsist by handicrafts:

100 'Let him principally follow those mechanical oc-
'cupations, *as joinery and masonry*, or those various practi-
'cal arts, *as painting and writing*, by following which, he may
'serve the twiceborn.

101 'SHOULD a *Bráhmen*, afflicted and pining through
'want of food, choose rather to remain fixed in the path of
'his own duty, than to adopt the practice of *Vaisyas*, let him
'act in this manner:

102 'The *Bráhmen*, having fallen into distress, may re-
'ceive gifts from any person whatever; for by no sacred

' rule can it be ſhown, that abſolute purity can be ſulli-
' ed.

103 ' From interpreting the *Véda*, from officiating at ſa-
' crifices, or from taking preſents, though in modes generally
' diſapproved, no ſin is committed by prieſts *in diſtreſs;* for
' they are as pure as fire or water.

104 ' He, who receives food, when his life could not
' otherwiſe be ſuſtained, from any man whatever, is no more
' tainted by ſin, than the ſubtil ether by mud:

105 ' AJI'GARTA, dying with hunger, was going to de-
' ſtroy his own ſon (*named* S'UNAH-S'E'P'HA) *by ſelling him for*
' *ſome cattle*; yet he was guilty of no crime, ſince he only
' ſought a remedy againſt famiſhing:

106 ' VA'MADE'VA, who well knew right and wrong, was
' by no means rendered impure, though deſirous, when op-
' preſſed *with hunger*, of eating the fleſh of dogs for the
' preſervation of his life:

107 ' BHARADWA'JA, eminent in devotion, when he
' and his ſon were almoſt ſtarved in a dreary foreſt, accept-
' ed ſeveral cows from the carpenter VRI'DHU:

108 ' VISWA'MITRA too, than whom none better knew
' the diſtinctions between virtue and vice, reſolved, when he
' was periſhing with hunger, to eat the haunch of a dog,
' which he had received from a *Chandála*.

109 ' Among *the* acts *generally diſapproved, namely*, ac-
' cepting preſents *from low men*, aſſiſting *them* to ſacrifice, and
' explaining the ſcripture *to them*, the receipt of preſents is the
' meaneſt *in this world*, and the moſt blamed in a *Bráhmen*
' after his preſent life;

110 ' Becauſe aſſiſting to ſacrifice and explaining the

'scripture are two acts always performed for those, whose 'minds have been improved *by the sacred initiation*; but gifts 'are also received from a servile man of the lowest class.

111 'The guilt, incurred by assisting *low men* to sacrifice 'and by teaching *them* the scripture, is removed by repetitions of the *gáyatrì* and oblations to fire; but that, incurred by accepting gifts *from them*, is expiated only by abandoning the gifts and by rigorous devotion.

112 'It were better for a *Bráhmen*, who could not 'maintain himself, to glean ears and grains after harvest 'from *the field of* any person whatever: gleaning whole 'ears would be better than accepting a present, and picking up single grains would be still more laudable.

113 '*Bráhmens*, who keep house, and are in want of 'any metals *except gold and silver*, or of other articles *for good uses*, may ask the king for them, if he be of the military 'class; but a king, *known to be avaricious and* unwilling to 'give, must not be solicited.

114 'The foremost, *in order*, of these things may be 'received more innocently than that, which follows it: a 'field untilled, a tilled field, cows, goats, sheep, precious metals or gems, new grain, dressed grain.

115 'THERE are seven virtuous means of acquiring property; succession, occupancy or donation, and purchase 'or exchange, *which are allowed to all classes;* conquest, '*which is peculiar to the military class;* lending at interest, 'husbandry or commerce, *which belong to the mercantile class;* 'and acceptance of presents, *by the sacerdotal class*, from respectable men.

116 'Learning, *except that contained in the scriptures*,

'art, *as mixing perfumes and the like,* work for wages, menial 'service, attendance on cattle, traffick, agriculture, content 'with little, alms, and receiving high intereft on money, 'are ten modes of fubfiftence *in times of diftrefs.*

117 'Neither a prieft nor a military man, *though dif'treffed,* muft receive intereft on loans; but each of them, if 'he pleafe, may pay *the* fmall intereft *permitted by law, on 'borrowing* for fome pious ufe, to the finful man, *who de'mands it.*

118 'A MILITARY king, who takes even a fourth part '*of the crops of his realm* at a time of urgent neceffity, *as of 'war or invafion,* and protects his people to the utmoft of his 'power, commits no fin:

119 'His peculiar duty is conqueft, and he muft not 'recede from battle; fo that, while he defends by his arms 'the merchant and hufbandman, he may levy the legal tax '*as the price of protection.*

120 'The tax on the mercantile clafs, *which in times of 'profperity muft be only a twelfth part of their crops, and a fiftieth 'of their perfonal profits,* may be an eighth of their crops *in a 'time of diftrefs, or a fixth, which is the medium, or even a fourth 'in great publick adverfity*; but a twentieth of their *gains on* 'money, and other moveables, is the higheft *tax*: ferving 'men, artifans, and mechanicks muft affift by their labour, '*but at no time pay taxes.*

121 'IF a *Súdra* want a fubfiftence *and cannot attend 'a prieft,* he may ferve a *Cfhatriya*; or, *if he cannot wait on 'a foldier by birth,* he may gain his livelihood by ferving an 'opulent *Vaifya.*

122 'To him, who ferves *Bráhmens* with a view to a

'heavenly reward, or even with a view to both *this life and* '*the next,* the union of the word *Bráhmen* with his *name of* '*ſervant* will aſſuredly bring ſucceſs.

123 'Attendance on *Bráhmens* is pronounced the beſt 'work of a *Súdra*: whatever elſe he may perform will com'paratively avail him nothing.

124 'They muſt allot him a fit maintenance according 'to their own circumſtances, after conſidering his ability, 'his exertions, and the number of thoſe, whom he muſt pro'vide with nouriſhment:

125 'What remains of their dreſſed rice muſt be given 'to him; and apparel which they have worn, and the refuſe 'of their grain, and their old houſehold furniture.

126 'THERE is no guilt in a man of the ſervile claſs, *who* '*eats leeks and other forbidden vegetables:* he muſt not have the 'ſacred inveſtiture: he has no buſineſs with *the* duty *of ma*'*king oblations to fire and the like;* but there is no prohibition 'againſt *his offering dreſſed grain as a ſacrifice, by way of diſ*'*charging* his own duty.

127 'Even *Súdras,* who are anxious to perform their 'entire duty, and, knowing what they ſhould perform, imi'tate the practice of good men *in the houſehold ſacraments,* but 'without any holy text, *except thoſe containing praiſe and ſaluta*'*tion,* are ſo far from ſinning, that they acquire juſt applauſe:

128 'As a *Súdra,* without injuring another man, per'forms the *lawful* acts of the twiceborn, even thus, with'out being cenſured, he gains exaltation in this world and in 'the next.

129 'No *ſuperfluous* collection of wealth muſt be made 'by a *Súdra,* even though he has power *to make it,* ſince a

'servile man, who has amassed riches, *becomes proud, and, by*
'*his insolence or neglect,* gives pain even to *Bráhmens.*

130 'SUCH, as have been fully declared, are the several
'duties of the four classes in distress for subsistence; and, if
'they perform them exactly, they shall attain the highest
'beatitude.

131 'Thus has been propounded the system of duties,
'religious and civil, ordained for all classes: I next will de-
'clare the pure law of expiation for sin.'

CHAPTER THE ELEVENTH:

ON PENANCE AND EXPIATION.

1 'HIM, who intends to marry for the ſake of having 'iſſue; him, who wiſhes to make a ſacrifice; 'him, who travels; him, who has given all his wealth at 'a ſacred rite; him, who deſires to maintain his preceptor, 'his father, or his mother; him, who needs a maintenance 'for himſelf, when he firſt reads the *Védas*, and him, who 'is afflicted with illneſs;

2 'Theſe nine *Bráhmens* let mankind conſider as virtu- 'ous mendicants, called *ſnátacas;* and, to relieve their wants, 'let gifts *of cattle or gold* be preſented to them in proportion 'to their learning:

3 'To theſe moſt excellent *Bráhmens* muſt rice alſo be 'given with holy preſents *at oblations to fire and within the* '*conſecrated circle;* but the dreſſed rice, which others are to 'receive, muſt be delivered on the outſide of the ſacred 'hearth: *gold and the like may be given any where.*

4 'On ſuch *Bráhmens*, as well know the *Véda*, let the 'king beſtow, as it becomes him, jewels of all ſorts, and 'the ſolemn reward for officiating at the ſacrifice.

5 ‘ He, who has a wife, and, having begged money *to* ‘ *defray his nuptial expenſes*, marries another woman, ſhall ‘ have no advantage but ſenſual enjoyment: the offspring ‘ belongs to the beſtower of the gift.

6 ‘ Let every man, according to his ability, give wealth ‘ to *Bráhmens* detached from the world and learned in ſcrip- ‘ ture: ſuch a giver ſhall attain heaven after this life.

7 ‘ He alone is worthy to drink the juice of the moon- ‘ plant, who keeps a proviſion of grain ſufficient to ſupply ‘ thoſe, whom the law commands him to nouriſh, for the ‘ term of three years or more;

8 ‘ But a twiceborn man, who keeps a leſs proviſion of ‘ grain, yet preſumes to taſte the juice of the moonplant, ‘ ſhall gather no fruit from that ſacrament, even though he ‘ taſte it at the firſt, *or ſolemn, much leſs at any occaſional*, cere- ‘ mony.

9 ‘ He, who beſtows gifts on ſtrangers *with a view to* ‘ *worldly fame*, while he ſuffers his family to live in diſtreſs, ‘ though he has power *to ſupport them*, touches his lips ‘ with honey, but ſwallows poiſon; ſuch virtue is coun- ‘ terfeit:

10 ‘ Even what he does for the ſake of his future ſpiri- ‘ tual body, to the injury of thoſe, whom he is bound to ‘ maintain, ſhall bring him ultimate miſery both in this life ‘ and in the next.

11 ‘ Should a ſacrifice, performed by any twiceborn ſa- ‘ crificer, and by a *Bráhmen* eſpecially, be imperfect from ‘ the want of ſome ingredient, during the reign of a prince, ‘ who knows the law,

12 ‘ Let him take that article, for the completion of

'the sacrifice, from the house of any *Vaisya*, who possesses 'considerable herds, but neither sacrifices, nor drinks the 'juice of the moonplant:

13 'If such a *Vaisya* be not near, he may take two or 'three such necessary articles at pleasure from the house 'of a *Súdra;* since a *Súdra* has no business with solemn 'rites.

14 'Even from the house of a *Bráhmen* or a *Cshatriya*, 'who possesses a hundred cows, but has no consecrated fire, 'or a thousand cows, but performs no sacrifice *with the moon-plant*, let a priest without scruple take *the articles wanted.*

15 'From another *Bráhmen*, who continually receives 'presents but never gives, let him take such ingredients of 'the sacrifice, if not bestowed *on request:* so shall his fame 'be spread abroad, and his habits of virtue increase.

16 'Thus, likewise, may a *Bráhmen*, who has not eaten 'at the time of six meals, *or has fasted three whole days*, take 'at the time of the seventh meal, *or on the fourth morning*, 'from the man, who behaves basely *by not offering him food*, 'enough to supply him till the morrow:

17 'He may take it from the floor, where the grain is 'trodden out of the husk, or from the field, or from the 'house, or from any place whatever; but, if the owner ask '*why he takes it*, the cause of the taking must be declared.

18 'The wealth of a virtuous *Bráhmen* must at no time 'be seized by a *Cshatriya*; but, having no other means *to complete a sacrifice*, he may take the goods of any man, who acts 'wickedly, and of any, who performs not his religious duties:

19 'He, who takes property from the bad *for the purpose beforementioned*, and bestows it on the good, transforms him-

'self into a boat, and carries both *the good and the bad* over
'*a sea of calamities.*

20 'Wealth, possessed by men for the performance of
'sacrifices, the wise call the property of the gods; but the
'wealth of men, who perform no sacrifice, they consider as
'the property of demons.

21 'Let no pious king fine the man, *who takes by stealth*
'*or by force what he wants to make a sacrifice perfect*; since
'it is the king's folly, that causes the hunger or wants of a
'*Bráhmen*:

22 'Having reckoned up the persons, whom the *Bráh-*
'*men* is obliged to support, having ascertained his divine
'knowledge and moral conduct, let the king allow him a
'suitable maintenance from his own household;

23 'And, having appointed him a maintenance, let the
'king protect him on all sides; for he gains from the *Bráh-*
'*men*, whom he protects, a sixth part of *the reward for* his
'virtue.

24 'Let no *Bráhmen* ever beg a gift from a *Súdra*; for,
'if he perform a sacrifice after such begging, he shall, in the
'next life, be born a *Chandála*.

25 'The *Bráhmen*, who begs any articles for a sacrifice,
'and disposes not of them all for that purpose, shall become
'a kite or a crow for a hundred years.

26 'Any evilhearted wretch, who, through covetous-
'ness, shall seize the property of the gods or of *Bráhmens*,
'shall feed in another world on the orts of vultures.

27 'The sacrifice *Vaiswánarí* must be constantly per-
'formed on the first day of the new year, or on the new
'moon of *Chaitra*, as an expiation for having omitted

'*through mere forgetfulneſs* the appointed ſacrifices of cattle
' and the rites of the moonplant:

28 ' But a twiceborn man, who, without neceſſity, does ' an act allowed only in a caſe of neceſſity, reaps no fruit ' from it hereafter: thus has it been decided.

29 ' By the *Viſwédévas*, by the *Sádhyas*, and by eminent ' *Rĭſhis* of the ſacerdotal claſs, the ſubſtitute was adopted for ' the principal act, when they were apprehenſive of dying ' in times of imminent peril;

30 ' But no reward is prepared in a future ſtate for that ' illminded man, who, when able to perform the principal ' ſacrifice, has recourſe to the ſubſtitute.

31 ' A PRIEST, who well knows the law, needs not com- ' plain to the king of any grievous injury; ſince, even by ' his own power, he may chaſtiſe thoſe, who injure him:

32 ' His own power, *which depends on himſelf alone*, is ' mightier than the royal power, *which depends on other men:* ' by his own might, therefore, may a *Bráhmen* coerce his ' foes.

33 ' He may uſe, without heſitation, the powerful ' charms revealed to AT'HARVAN, and *by him* to ANGIRAS; for ' ſpeech is the weapon of a *Bráhmen:* with that he may ' deſtroy his oppreſſors.

34 ' A ſoldier may avert danger from himſelf by the ' ſtrength of his arm; a merchant and a mechanick, by their ' property; but the chief of the twiceborn, by holy texts ' and oblations to fire.

35 ' A prieſt, who performs his duties, who juſtly correcs ' *his children and pupils*, who adviſes expiations for ſin, and ' who loves all animated creatures, is truly called a *Bráhmen*:

'to him let no man ſay any thing unpropitious, nor uſe 'any offenſive language.

36 'Let not a girl, nor a young woman *married or un-* '*married*, nor a man with little learning, nor a dunce, per- 'form an oblation to fire; nor a man diſeaſed, nor one 'uninveſted *with the ſacrificial ſtring;*

37 'Since any of thoſe perſons, who make ſuch an ob- 'lation, ſhall fall into a region of torture, together with him, 'who ſuffers his hearth to be uſed: he alone, who perfectly 'knows the ſacred ordinances, and has read all the *Védas*, 'muſt officiate at an oblation to holy fire.

38 'A *Bráhmen* with abundant wealth, who preſents 'not the prieſt, that hallows his fire, with a horſe conſe- 'crated to PRAJA'PATI, becomes equal to one who has no 'fire hallowed.

39 'Let him, who believes the ſcripture, and keeps 'his organs in ſubjection, perform all other pious acts; but 'never in this world let him offer a ſacrifice with trifling 'gifts to the officiating prieſt:

40 'The organs of ſenſe and action, reputation *in this* '*life*, a heavenly manſion *in the next*, life *itſelf*, a great name '*after death*, children, *and* cattle, are all deſtroyed by a ſa- 'crifice offered with trifling preſents: let no man, therefore, 'ſacrifice without liberal gifts.

41 'THE prieſt, who keeps a ſacred hearth, but volun- 'tarily neglects *the morning and evening oblations to* his fires, 'muſt perform, *in the manner to be deſcribed*, the penance '*chándráyana* for one month; ſince that *neglect* is equally 'ſinful with the ſlaughter of a ſon.

42 'They, who receive property from a *Súdra* for the

'performance of rites to consecrated fire, are contemned, as
'ministers of the base, by all such as pronounce texts of the
'*Véda*:

43 'Of those ignorant priests, who serve the holy fire
'for the wealth of a *Súdra*, the giver shall always tread on the
'foreheads, and thus pass over miseries *in the gloom of death.*

44 'Every man, who does not an act prescribed, or
'does an act forbidden, or is guilty of excess *even* in *legal*
'gratifications of the senses, must perform an expiatory pe-
'nance.

45 'Some of the learned consider an expiation as con-
'fined to involuntary sin; but others, from the evidence of
'the *Véda*, hold it effectual even in the case of a voluntary
'offence:

46 'A sin, involuntarily committed, is removed by re-
'peating certain texts of the scripture; but a sin committed
'intentionally, through strange infatuation, by harsh penances
'of different sorts.

47 'If a twiceborn man, by the will of God in this
'world, or from his natural birth, have any corporeal mark
'of an expiable sin committed in this or a former state, he
'must hold no intercourse with the virtuous, while his pe-
'nance remains unperformed.

48 'Some evilminded persons, for sins committed in this
'life, and some for bad actions in a preceding state, suffer a
'morbid change in their bodies:

49 'A stealer of gold from a *Bráhmen* has whitlows on
'his nails; a drinker of spirits, black teeth; the slayer of
'a *Bráhmen*, a marasmus; the violator of his *guru's* bed, a
'deformity in the generative organs;

50 ‘ A malignant informer, fetid ulcers in his noſtrils;
‘ a falſe detractor, ſtinking breath; a ſtealer of grain, the
‘ defect of ſome limb; a mixer *of bad wares with good*, ſome
‘ redundant member;

51 ‘ A ſtealer of dreſſed grain, dyſpepſia; a ſtealer of
‘ holy words, *or an unauthorized reader of the ſcriptures*, dumb-
‘ neſs; a ſtealer of clothes, leproſy; a horſeſtealer, lameneſs;

52 ‘ The ſtealer of a lamp, total blindneſs; the miſ-
‘ chievous extinguiſher of it, blindneſs in one eye; a de-
‘ lighter in hurting ſentient creatures, perpetual illneſs; an
‘ adulterer, windy ſwellings in his limbs:

53 ‘ Thus, according to the diverſity of actions, are
‘ born men deſpiſed by the good, ſtupid, dumb, blind, deaf,
‘ and deformed.

54 ‘ Penance, therefore, muſt invariably be performed
‘ for the ſake of expiation; ſince they, who have not ex-
‘ piated their ſins, will again ſpring to birth with diſgrace-
‘ ful marks.

55 ‘ KILLING a *Bráhmen*, drinking forbidden liquor,
‘ ſtealing gold from a prieſt, adultery with the wife of a
‘ father, natural or ſpiritual, and aſſociating with ſuch as
‘ commit thoſe offences, wiſe legiſlators muſt declare to be
‘ crimes in the higheſt degree *in reſpect of thoſe after mention-*
‘ *ed, but leſs than inceſt in a direct line, and ſome others.*

56 ‘ FALSE boaſting of a high tribe, malignant in-
‘ formation, before the king, of a criminal *who muſt ſuffer*
‘ *death*, and falſely accuſing a ſpiritual preceptor, are crimes
‘ *in the ſecond degree, and* nearly equal to killing a *Bráhmen*.

57 ‘ Forgetting the texts of ſcripture, ſhowing contempt
‘ of the *Véda*, giving falſe evidence *without a bad motive*, kil-

'ling a friend *without malice*, eating things prohibited, or, *from* '*their manifeſt impurity*, unfit to be taſted, are ſix crimes near- 'ly equal to drinking ſpirits; *but perjury and homicide require* '*in atrocious caſes the harſheſt expiation.*

58 'To appropriate a thing depoſited *or lent for a time*, 'a human creature, a horſe, precious metals, a field, a dia- 'mond, or any other gem, is nearly equal to ſtealing the 'gold of a *Bráhmen.*

59 'Carnal commerce with ſiſters by the ſame mother, 'with little girls, with women of the loweſt mixed claſs, or 'with the wives of a friend or of a ſon, the wiſe muſt con- 'ſider as nearly equal to a violation of the paternal bed.

60 'Slaying a bull or cow, ſacrificing what ought 'not to be ſacrificed, adultery, ſelling oneſelf, deſerting a 'preceptor, a mother, a father, or a ſon, omitting to read 'the ſcripture, and neglect of the fires *preſcribed by the* Dher- 'maſáſtra *only*,

61 'The marriage of a younger brother before the el- 'der, and that elder's omiſſion to marry before the younger, 'giving a daughter to either of them, and officiating at their 'nuptial ſacrifice,

62 'Defiling a damſel, uſury, want of perfect chaſtity 'in a ſtudent, ſelling a holy pool or garden, a wife, or a child,

63 'Omitting the ſacred inveſtiture, abandoning a kins- 'man, teaching the *Véda* for hire, learning it from a hired 'teacher, ſelling commodities, that ought not to be ſold,

64 'Working in mines of any ſort, engaging in *dykes,* '*bridges, or other* great mechanical works, ſpoiling medicinal 'plants *repeatedly*, ſubſiſting by *the harlotry of* a wife, offering 'ſacrifices and preparing charms to deſtroy *the innocent,*

65 'Cutting down green trees for firewood, performing 'holy rites with a ſelfiſh view merely, and eating prohibited 'food *once without a previous deſign,*

66 'Neglecting to keep up the conſecrated fire, ſtealing '*any valuable thing beſides gold,* nonpayment of *the three* debts, 'application to the books of a falſe religion, and exceſſive 'attention to muſick or dancing,

67 'Stealing grain, baſe metals, or cattle, familiarity *by 'the twiceborn* with women, who have drunk inebriating li-'quor, killing *without malice* a woman, *a Súdra, a Vaiſya,* or a '*Cſhatriya,* and denying a future ſtate of rewards and puniſh-'ments, are all crimes in the third degree, *but higher or lower 'according to circumſtances.*

68 'GIVING pain to a *Bráhmen,* ſmelling at any ſpirituous 'liquor or any thing *extremely fetid and* unfit to be ſmelt, 'cheating, and unnatural practices with a male, are conſider-'ed as cauſing a loſs of claſs.

69 'To kill an aſs, a horſe, a camel, a deer, an ele-'phant, a goat, a ſheep, a fiſh, a ſnake, or a buffalo, is de-'clared an offence, which degrades the killer to a mixed 'tribe.

70 'ACCEPTING preſents from deſpicable men, illegal 'traffick, attendance on a *Súdra* maſter, and ſpeaking falſe-'hood, muſt be conſidered as cauſes of excluſion from ſo-'cial repaſts.

71 'KILLING, an inſect, ſmall or large, a worm, or a 'bird, eating what has been brought *in the ſame baſket* with 'ſpirituous liquor, ſtealing fruit, wood, or flowers, and great 'perturbation of mind on trifling occaſions, are offences 'which cauſe defilement.

72 'You ſhall now be completely inſtructed in thoſe 'penances, by which all the ſins juſt mentioned are expia- 'ble.

73 'If a *Bráhmen* have killed a man of the ſacerdotal 'claſs, *without malice prepenſe, the ſlayer being far ſuperior to the 'ſlain in good qualities*, he muſt himſelf make a hut in a fo- 'reſt and dwell in it twelve whole years, ſubſiſting on alms 'for the purification of his ſoul, placing near him, as a to- 'ken *of his crime, the ſkull of the ſlain, if he can procure it, or, 'if not, any human ſkull. The time of penance for the three lower 'claſſes muſt be twenty four, thirty ſix, and forty eight, years.*

74 'Or, *if the ſlayer be of the military claſs*, he may vo- 'luntarily expoſe himſelf as a mark to archers, who know '*his intention;* or, *according to circumſtances*, may caſt him- 'ſelf headlong thrice, or even till he die, into blazing fire.

75 'Or, *if he be a king, and ſlew a prieſt without malice or 'knowledge of his claſs*, he may perform, *with preſents of great 'wealth*, one of the following ſacrifices; an *Aſwamédha*, or 'a *Swerjit*, or a *Góſava*, or an *Abhijit*, or a *Viſwajit*, or a '*Trivrĭt*, or an *Agniſhtut*.

76 'Or, to expiate the guilt of killing a prieſt *without 'knowing him and without deſign*, the killer may walk *on a pil- 'grimage* a hundred *yójanas*, repeating any one of the *Védas*, 'eating barely enough to ſuſtain life, and keeping his or- 'gans in perfect ſubjection;

77 'Or, *if in that caſe the ſlayer be unlearned but rich*, he 'may give all his property to ſome *Bráhmen* learned in 'the *Véda*, or a ſufficiency of wealth for his life, or a houſe 'and furniture *to hold while he lives:*

78 Or, eating only ſuch wild grains as are offered to

'the gods, he may walk to *the head of* the river *Sarasẃatì*
'against the course of the stream; or, subsisting on very lit-
'tle food, he may thrice repeat the whole collection of
'*Védas*, or the *Rich*, *Yajush*, and *Sáman*.

79 'Or, his hair being shorn, he may dwell near a
'town, or on pastureground for cows, or in some holy
'place, or at the root of a sacred tree, taking pleasure in
'doing good to cows and to *Bráhmens;*

80 'There, for the preservation of a cow or a *Bráh-*
'*men*, let him instantly abandon life; since the preserver
'of a cow or a *Bráhmen* atones for the crime of killing a
'priest:

81 'Or, by attempting at least three times forcibly to
'recover *from robbers* the property of a *Bráhmen*, or by re-
'covering it in one of his attacks, or even by losing his
'life in the attempt, he atones for his crime.

82 'Thus, continually firm in religious austerity, chaste
'as a student in the first order, with his mind intent on
'virtue, he may expiate the guilt of *undesignedly* killing
'a *Bráhmen*, after the twelfth year has expired.

83 'Or, *if a virtuous* Bráhmen *unintentionally kill another,*
'*who had no good quality*, he may atone for his guilt by pro-
'claiming it in an assembly of priests and military men, at
'the sacrifice of a horse, and by bathing with other *Bráh-*
'*mens* at the close of the sacrifice:

84 '*Bráhmens* are declared to be the basis, and *Cshatriyas*
'the summit, of the legal system: he, therefore, expiates
'his offence by fully proclaiming it in such an assembly.

85 'From his high birth alone, a *Bráhmen* is an object
'of veneration even to deities: his declarations to mankind

'are decisive evidence; and the *Véda* itself confers on him 'that character.

86 'Three at least, who are learned in the *Véda*, should 'be assembled to declare the proper expiation for the sin '*of a priest, but, for the three other classes, the number must be* '*doubled, tripled, and quadrupled:* what they declare shall be 'an atonement for sinners; since the words of the learned 'give purity.

87 'Thus a *Bráhmen*, who has performed one of the 'preceding expiations, *according to the circumstances of the* '*homicide and the characters of the persons killed and killing*, 'with his whole mind fixed on GOD, purifies his soul and 'removes the guilt of slaying a man of his own class:

88 'He must perform the same penance for killing an 'embryo, *the sex of which was* unknown, *but whose parents* '*were sacerdotal*, or a military or a commercial man em-'ployed in a sacrifice, or a *Bráhmenì* woman, who has 'bathed after temporary uncleanness;

89 'And *the same* for giving false evidence *in a cause* '*concerning land or gold or precious commodities*, and for accusing 'his preceptor unjustly, and for appropriating a deposit, and 'for killing the wife of a priest, *who keeps a consecrated fire*, or 'for slaying a friend.

90 'Such is the atonement ordained for killing a priest '*without malice;* but for killing a *Bráhmen* with malice pre-'pense, this is no expiation: *the term of twelve years must be* '*doubled, or, if the case was atrocious, the murderer must actually* '*die in flames or in battle.*

91 'ANY twiceborn man, who has *intentionally* drunk 'spirit of rice, through perverse delusion of mind, may

'drink more ſpirit in flame, and atone for his offence by
'ſeverely burning his body;

92 'Or he may drink boiling hot, until he die, the
'urine of a cow, or pure water, or milk, or clarified butter,
'or juice expreſſed from cowdung:

93 'Or, *if he taſted it unknowingly*, he may expiate the
'ſin of drinking ſpirituous liquor, by eating only ſome bro-
'ken rice or grains of *tila*, from which oil has been extract-
'ed, once every night for a whole year, wrapped in coarſe
'veſture of hairs from a cow's tail, *or ſitting unclothed in his*
'*houſe*, wearing his locks and beard uncut, and putting out
'the flag of a tavern-keeper.

94 'Since the ſpirit of rice is *diſtilled from the* Mala, *or*
'filthy refuſe, of the grain, and ſince *Mala* is alſo a name for
'ſin, let no *Bráhmen*, *Cſhatriya*, or *Vaiſya* drink that ſpirit.

95 'Inebriating liquor may be conſidered as of three
'*principal* ſorts; that extracted from dregs of ſugar, that
'extracted from bruiſed rice, and that extracted from the
'flowers of the *Madhúca*: as one, ſo *are* all; they ſhall not be
'taſted by the chief of the twiceborn.

96 'Thoſe liquors, and *eight* other ſorts, with the fleſh
'of animals, and *'Aſava*, the moſt pernicious beverage, *pre-*
'*pared with narcotick drugs*, are ſwallowed at the juncates of
'*Yacſhas*, *Racſhaſas*, and *Piſáchas*: they ſhall not, therefore,
'be taſted by a *Bráhmen*, who feeds on clarified butter of-
'fered to gods.

97 'A *Bráhmen*, ſtupefied by drunkenneſs, might fall on
'ſomething very impure, or might even, when intoxicated,
'pronounce a ſecret phraſe of the *Véda*, or might do ſome
'other act, which ought not to be done.

98 ‘ When the divine ſpirit, *or the light of holy knowledge,*
‘ which has been infuſed into his body, has once been
‘ ſprinkled with any intoxicating liquor, even his prieſtly
‘ character leaves him, and he ſinks to the low degree of a
‘ *Súdra*.

99 ‘ Thus have been promulgated the various modes of
‘ expiation for drinking ſpirits: I will next propound the
‘ atonement for ſtealing the gold of a prieſt *to the amount of*
‘ *a* ſuverna.

100 ‘ He, who has purloined the gold of a *Bráhmen*,
‘ muſt haſten to the king, and proclaim his offence; adding,
“ Inflict on me the puniſhment due to my crime.”

101 ‘ Then ſhall the king himſelf, taking from him
‘ an iron mace, *which the criminal muſt bear on his ſhoulder,*
‘ ſtrike him with it once; and by that ſtroke, *whether he die*
‘ *or be only left as dead,* the thief is releaſed from ſin: a
‘ *Bráhmen* by rigid penance alone *can expiate that offence;*
‘ *another twiceborn man may alſo perform ſuch a penance* at his
‘ election.

102 ‘ The twiceborn man, who deſires to remove by
‘ auſtere devotion the taint cauſed by ſtealing gold, muſt
‘ perform in a foreſt, covered with a mantle of rough
‘ bark, the penance *before ordained* for him, who *without*
‘ *malice prepenſe* has killed a *Bráhmen*.

103 ‘ By theſe expiations may the twiceborn atone for
‘ the guilt of ſtealing gold from a prieſt; but the ſin of
‘ adultery with the wife of a father, *natural or ſpiritual,*
‘ they muſt expiate by the following penances.

104 ‘ He, who *knowingly and actually* has defiled the
‘ wife of his father, *ſhe being of the ſame claſs,* muſt extend

'himſelf on a heated iron bed, loudly proclaiming his 'guilt; and, there embracing the redhot iron image of a 'woman, he ſhall atone for his crime by death;

105 'Or, having himſelf amputated his penis and 'ſcrotum, and holding them in his fingers, he may walk 'in a direct path toward the ſouthweſt, or the region of 'NIRRĬTI, until he fall dead on the ground:

106 'Or, *if he had miſtaken her for another woman*, he 'may perform for a whole year, with intenſe application of 'mind, the penance *prájápatya*, with part of a bed, *or a hu-'man bone*, in his hand, wrapped in veſture of coarſe bark, 'letting his hair and beard grow, and living in a deſert-'ed foreſt:

107 'Or, *if ſhe was of a lower claſs and a corrupt woman*, 'he may expiate the ſin of violating the bed of his father, 'by continuing the penance *chándráyana* for three months, 'always mortifying his body by eating only foreſt herbs, or 'wild grains boiled in water.

108 'By the preceding penances may ſinners of the 'two higher degrees atone for their guilt; and the leſs 'offenders may expiate theirs by the following auſteri-'ties.

109 'HE, who has committed the ſmaller offence of 'killing a cow *without malice*, muſt drink for the firſt month 'barleycorns boiled ſoft in water; his head muſt be ſhav-'ed entirely; and, covered with the hide *of the ſlain cow*, 'he muſt fix his abode on her late paſture ground:

110 'He may eat a moderate quantity *of wild grains*, 'but without any factitious ſalt, for the next two months 'at the time of each fourth repaſt, *on the evening of every*

'*second day*; regularly bathing in the urine of cows, and
'keeping his members under control:

111 'All day he muſt wait on the herd, and ſtand
'quaffing the duſt raiſed *by their hoofs;* at night, having ſer-
'vilely attended and ſtroked and ſaluted them, he muſt ſur-
'round them with a fence, and ſit near *to guard* them:

112 'Pure and free from paſſion, he muſt ſtand, while
'they ſtand; follow them, when they move together; and
'lie down by them, when they lie down:

113 'Should a cow be ſick or terrified by tigers or
'thieves, or fall, or ſtick in mud, he muſt relieve her by
'all poſſible means:

114 'In heat, in rain, or in cold, or while the blaſt
'furiouſly rages, let him not ſeek his own ſhelter, without
'firſt ſheltering the cows to the utmóſt of his power:

115 'Neither in his own houſe, or field, or floor for
'treading out grain, nor in thoſe of any other perſon, let
'him ſay a word of a cow, who eats *corn or graſs*, or of a
'calf, who drinks *milk:*

116 'By waiting on a herd, according to theſe rules for
'three months, the ſlayer of a cow atones for his guilt;

117 '*But*, his penance being performed, he muſt give
'ten cows and a bull, or, his ſtock not being ſo large,
'muſt deliver all he poſſeſſes, to ſuch as beſt know the
'*Véda.*

118 'The preceding penances, or that called *chándrá-*
'*yana*, muſt be performed for the abſolution of all twice-
'born men, who have committed ſins of the lower *or third*
'degree; except thoſe, who have incurred the guilt of an
'*avacírna;*

119 ‘ But he, who has become *Avacírni*, muſt ſacrifice ‘ *a black or* a oneeyed aſs, by way of a meatoffering ‘ to NIRRÌTI, *patroneſs of the ſouthweſt*, by night in a place ‘ where four ways meet:

120 ‘ Let him daily offer to her in fire the fat of that ‘ aſs, and, at the cloſe *of the ceremony*, let him offer clari- ‘ fied butter, with the holy text *Sem* and ſo forth, to PAVANA, ‘ to INDRA, to VRÌHASPATI, and to AGNI, *regents of wind*, ‘ *clouds, a planet, and fire.*

121 ‘ A voluntary effuſion, *naturally or otherwiſe*, of that ‘ which may produce a man, by a twiceborn youth during ‘ the time of his ſtudentſhip, *or before marriage*, has been ‘ pronounced *avacírna*, or a violation of the rule preſcribed ‘ *for the firſt order*, by ſages, who knew the whole ſyſtem of ‘ duty and uttered the words of the *Véda*.

122 ‘ To the four *deities of purification*, MA'RUTA, ‘ INDRA, VRÌHASPATI, AGNI, goes all the divine light, ‘ which the *Véda* had imparted, from the ſtudent, who ‘ commits the foul ſin *avacírna*;

123 ‘ But, this crime having actually been committed, ‘ he muſt go begging to ſeven houſes, clothed only with the ‘ hide of the *ſacrificed* aſs, and openly proclaiming his act:

124 ‘ Eating a ſingle meal begged from them, at the ‘ regular time of the day, *that is, in the morning or evening*, ‘ and bathing *each day* at the three *ſavanas*, he ſhall be ab- ‘ ſolved from his guilt at the end of one year.

125 ‘ HE, who has voluntarily committed any ſin, ‘ which cauſes a loſs of claſs, muſt perform the *tormenting* ‘ penance, *thence* called *ſántapana*; or the *prájápatya*, if ‘ he offended involuntarily.

126 ‘ For ſins, which degrade to a mixed claſs, or ex-
‘ clude from ſociety, the ſinner muſt have recourſe to the
‘ *lunar* expiation *chándráyana* for one month: to atone
‘ for acts, which occaſion defilement, he muſt ſwallow no-
‘ thing for three days but hot barleygruel.

127 ‘ For killing *intentionally* a *virtuous* man of the
‘ military claſs, the penance muſt be a fourth part of that
‘ ordained for killing a prieſt; for killing a *Vaiſya*, only an
‘ eighth; for killing a *Súdra*, who had been conſtant in
‘ *diſcharging* his duties, a ſixteenth part:

128 ‘ But, if a *Bráhmen* kill a *Cſhatriya* without malice,
‘ he muſt, after a full performance of his religious rites,
‘ give the prieſts one bull together with a thouſand
‘ cows;

129 ‘ Or he may perform for three years the penance
‘ for ſlaying a *Bráhmen*, mortifying his organs of ſenſation
‘ and action, letting his hair grow long, and living remote
‘ from the town, with the root of a tree for his manſion.

130 ‘ If he kill *without malice* a *Vaiſya*, who had a good
‘ moral character, he may perform the ſame penance for
‘ one year, or give the prieſts a hundred cows and a bull:

131 ‘ For ſix months muſt he perform this whole pe-
‘ nance, if *without intention* he kill a *Súdra;* or he may give
‘ ten white cows and a bull to the prieſts.

132 ‘ If he kill *by deſign* a cat, or an ichneumon, the
‘ bird *Cháſha*, or a frog, a dog, a lizard, an owl, or a crow, he
‘ muſt perform the *ordinary* penance required for the death
‘ of a *Súdra*, that is, the *chándráyana:*

133 ‘ Or, *if he kill one of them undeſignedly*, he may drink
‘ nothing but milk for three *days and* nights, or *each night*

'walk a *yógan*, or *thrice* bathe in a river, or ſilently re-
'peat the text on the divinity of water; *that is, if he be dif-
'abled by real infirmity from performing the firſt mentioned penan-
'ces, he may have recourſe to the next in order.*

134 'A *Bráhmen*, if he kill a ſnake, muſt give *to ſome
'prieſt* a hoe, *or ironheaded ſtick;* if an eunuch, a load of
'riceſtraw, and a *máſha* of lead;

135 'If a boar, a pot of clarified butter; if the bird
'*tittiri*, a *dróna* of *tila* ſeeds; if a parrot, a ſteer two years
'old; if the waterbird *crauncha*, a ſteer aged three
'years:

136 'If he kill *a gooſe, or* a phenicopteros, a *heron, or*
'cormorant, a bittern, a peacock, an ape, a hawk, or a kite,
'he muſt give a cow to ſome *Bráhmen:*

137 'If he kill a horſe, he muſt give a mantle; if an
'elephant, five black bulls; if a goat or a ſheep, one bull;
'if an aſs, a calf one year old:

138 'If he kill a carnivorous wild beaſt, he muſt give a
'cow with abundance of milk; if a wild beaſt not carnivo-
'rous, a fine heifer; and a *ractică* of gold, if he ſlay a
'camel:

139 'If he kill a woman *of any claſs* caught in adultery,
'he muſt give as an expiation, in the direct order of the
'four claſſes, a leathern pouch, a bow, a goat, and a ſheep.

140 'Should a *Bráhmen* be unable to expiate by gifts
'the ſin of killing a ſnake and the reſt, he muſt atone for
'his guilt by performing, on each occaſion, the penance
'*prájápatya*.

141 'For the ſlaughter of a thouſand ſmall animals
'which have bones, or for that of boneleſs animals enow

'to fill a cart, he muſt perform the *chándráyana*, or com-
'mon penance for killing a *Súdra*;

142 'But, for killing boned animals, he muſt alſo 'give ſome trifle, *as a* pana *of copper*, to a *Bráhmen*: for kil-'ling thoſe without bones, he may be abſolved by holding 'his breath, *at the cloſe of his penance*, while he thrice 'repeats the *gáyatrì* with its *head*, the *pranava*, and the '*vyáhrĭtis*.

143 'For cutting *once without malice* trees yielding fruit, 'ſhrubs with many crowded ſtems, creeping or climbing 'plants, or ſuch as grow again when cut, if they were in 'bloſſom *when he hurt them*, he muſt repeat a hundred texts 'of the *Véda*.

144 'For killing inſects of any ſort bred in rice or 'other grains, or thoſe bred in honey *or other* fluids, or 'thoſe bred in fruit or flowers, eating clarified butter is a 'full expiation.

145 'If a man cut, *wantonly and* for no good purpoſe, 'ſuch graſſes as are cultivated, or ſuch as riſe in the foreſt ſpon-'taneouſly, he muſt wait on a cow for one day, nouriſhed 'by milk alone.

146 'By theſe penances may mankind atone for the ſin 'of injuring ſentient creatures, whether committed by deſign 'or through inadvertence: hear now what penances are or-'dained for eating or drinking what ought not to be taſted.

147 'He, who drinks undeſignedly any ſpirit *but that of* '*rice*, may be abſolved by a new inveſtiture with the ſacri-'ficial ſtring: even for drinking intentionally *the weaker ſorts* '*of ſpirit*, a penance extending to death muſt not (as the 'law is now fixed) be preſcribed.

148 ‘ For drinking water which has ſtood in a veſſel, ‘ where ſpirit of rice or any other ſpirituous liquor had been ‘ kept, he muſt ſwallow nothing, for five *days and* nights, but ‘ the plant *ſanc'hapuſhpí* boiled in milk:

149 ‘ If he touch any ſpirituous liquor, or give any ‘ away, or accept any in due form, *or with thanks*, or drink ‘ water left by a *Súdra*, he muſt ſwallow nothing, for three ‘ *days and* nights, but *cuſa* graſs boiled in water.

150 ‘ Should a *Bráhmen*, who has once taſted the holy ‘ juice of the moonplant, even ſmell the breath of a man ‘ who has been drinking ſpirits, he muſt remove the taint ‘ by thrice repeating the *gáyatrì*, while he ſuppreſſes his breath ‘ in water, and by eating clarified butter *after that ceremony*.

151 ‘ If any of the three twiceborn claſſes have taſted ‘ unknowingly human ordure or urine, or any thing that has ‘ touched ſpirituous liquor, they muſt, *after a penance*, be ‘ girt anew with the ſacrificial thread;

152 ‘ But, in ſuch new inveſtiture of the twiceborn, the ‘ partial tonſure, the zone, the ſtaff, the petition of alms, ‘ and the ſtrict rules of abſtinence, need not be renewed.

153 ‘ Should one of them eat the food of thoſe per- ‘ ſons, with whom he ought never to eat, or food left by a ‘ woman or a *Súdra*, or any prohibited fleſh, he muſt drink ‘ barleygruel only for ſeven *days and* nights.

154 ‘ If a *Bráhmen* drink ſweet liquors turned acid, or ‘ aſtringent juices from impure fruits, he becomes unclean, ‘ as long as thoſe fluids remain undigeſted.

155 ‘ Any twiceborn man, who *by accident* has taſted the ‘ dung or urine of a tame boar, an aſs, a camel, a ſhakal, an ‘ ape, or a crow, muſt perform the penance *chándráyana:*

156 ‘If he taste dried fleshmeat, or mushrooms rising ‘from the ground, or any thing brought from a slaughter-‘house, though he knew not whence it came, he must per-‘form the same penance.

157 ‘For *knowingly* eating the flesh of carnivorous ‘beasts, of townboars, of camels, of gallinaceous birds, ‘of human creatures, of crows, or of asses, the penance ‘*taptacrĭch'hra*, or *burning and severe*, is the only atone-‘ment.

158 ‘A *Bráhmen*, who, before he has completed his ‘theological studies, eats food at monthly obsequies *to one* ‘*ancestor*, must fast three days *and nights*, and sit in water ‘a day:

159 ‘But a student in theology, who at any time *un-*‘*knowingly* tastes honey or flesh, must perform the lowest ‘penance, or the *prájápatya*, and proceed to finish his stu-‘dentship.

160 ‘Having eaten what has been left by a cat, a crow, ‘a mouse, a dog, or an ichneumon, or what has even been ‘touched by a louse, he must drink, *boiled in water*, the ‘plant *brahmasuverchalá*.

161 ‘By the man, who seeks purity of soul, no for-‘bidden food must be tasted: what he has undesignedly ‘swallowed he must instantly vomit up, or must purify him-‘self with speed by legal expiations.

162 ‘Such, as have been declared, are the various pe-‘nances for eating prohibited food: hear now the law of ‘penance for an expiation of theft.

163 ‘THE chief of the twiceborn, having voluntarily ‘stolen such property, as grain, raw or dressed, from the

'house of another *Bráhmen*, shall be absolved on perform-
'ing the penance *prájápatya* for a whole year;

164 'But the penance *chándráyana* must be performed
'for stealing a man, woman, or child, for seizing a field,
'or a house, or for taking the waters of an enclosed pool
'or well.

165 'Having taken goods of little value from the house
'of another man, he must procure absolution by perform-
'ing the penance *santapana;* having first restored, *as the
'penitent thief always must*, the goods that he stole.

166 'For taking what may be eaten, or what may be
'sipped, a carriage, a bed, or a seat, roots, flowers, or fruit,
'an atonement may be made by swallowing the five pure
'things produced from a cow, *or milk, curds, butter, urine,
'dung:*

167 'For stealing grass, wood, or trees, rice in the
'husk, molasses, cloth or leather, fish, or other animal food,
'a strict fast must be kept three *days and three* nights.

168 'For stealing gems, pearls, coral, copper, silver,
'iron, brass, or stone, nothing but broken rice must be swal-
'lowed for twelve days;

169 'And nothing but milk for three days, if cotton,
'or silk, or wool had been stolen, or a beast either with
'cloven or uncloven hoofs, or a bird, or perfumes, or me-
'dicinal herbs, or cordage.

170 'By these penances may a twiceborn man atone
'for the guilt of theft; but the following austerities only
'can remove the sin of carnally approaching those, who
'must not be carnally approached.

171 'He, who has wasted his manly strength with sis-

'ters by the ſame womb, with the wives of his friend or of
'his ſon, with girls under the age of puberty, or with
'women of the loweſt claſſes, muſt perform the penance
'ordained for defiling the bed of a preceptor:

172 'He, who has carnally known the daughter of his
'paternal aunt, *who is almoſt equal to* a ſiſter, or the daugh-
'ter of his maternal aunt, or the daughter of his maternal
'uncle, *who is* a near kinſman, muſt perform the *chándrá-*
'*yana,* or *lunar penance*;

173 'No man of ſenſe would take one of thoſe three
'as his wife: they ſhall not be taken in marriage by rea-
'ſon of their conſanguinity; and he, who marries any
'one of them, falls deep *into ſin*.

174 'He, who has waſted, what might have produced
'a man, with female brute animals, with a woman during
'her courſes, or in any but the natural part, or in water,
'muſt perform the penance *ſántapana: for a beſtial act with a*
'*cow the penance muſt be far more ſevere.*

175 'A twiceborn man, dallying laſciviouſly with a
'male *in any place or at any time,* or with a female in a car-
'riage drawn by bullocks, or in water, or by day, *ſhall be*
'*degraded, and* muſt bathe himſelf *publickly* with his ap-
'parel.

176 'Should a *Bráhmen* carnally know a woman of the
'*Chandála* or *Mléch'ha* tribes, or taſte their food, or accept a
'gift from them, he loſes his own claſs, *if he acted unknow-*
'*ingly,* or, *if knowingly,* ſinks to a level *with them.*

177 'A wife, exceſſively corrupt, let her huſband con-
'fine to one apartment, and compel her to perform the
'penance ordained for a man, who has committed adultery:

178 ‘ If, having been solicited by a man of her own ‘ claſs, ſhe again be defiled, her expiation muſt be the pe- ‘ nance *prájápatya* added to the *chándráyana*.

179 ‘ The guilt of a *Bráhmen*, who has dallied a whole ‘ night with a *Chandálí* woman, he may remove in three ‘ years by ſubſiſting on alms, and inceſſantly repeating the ‘ *gáyatrì* with other myſterious texts.

180 ‘ Theſe penances have been declared for ſinners of ‘ four ſorts, *thoſe who hurt ſentient creatures, thoſe who eat pro- ‘ hibited food, thoſe who commit theſt, and thoſe who are guilty of ‘ laſciviouſneſs*: hear now the preſcribed expiations for ſuch, ‘ as hold any intercourſe with degraded offenders.

181 ‘ He, who aſſociates himſelf for one year with a ‘ fallen ſinner, falls like him; not by ſacrificing, reading ‘ the *Véda*, or contracting affinity with him, *ſince by thoſe acts ‘ he loſes his claſs immediately*, but even by uſing the ſame car- ‘ riage or ſeat, or by taking his food at the ſame board:

182 ‘ That man, who holds an intercourſe with any ‘ one of thoſe degraded offenders, muſt perform, as an ‘ atonement for ſuch intercourſe, the penance ordained for ‘ that ſinner himſelf.

183 ‘ The *ſapindas* and *ſamánódacas* of a man degraded, ‘ *for a crime in the firſt degree*, muſt offer a libation of water ‘ to his manes, *as if he were naturally dead*, out of the town, ‘ in the evening of ſome inauſpicious day, *as the ninth of the ‘ moon*, his paternal kinſmen, his officiating prieſt, and his ‘ ſpiritual guide being preſent.

184 ‘ A female ſlave muſt kick down with her foot an ‘ old pot filled with water, *which had for that purpoſe been ‘ placed toward the ſouth*, as if it were an oblation for the

'dead; and all the kinſmen, in the nearer and remoter de-
'grees, muſt remain impure for a day and a night:

185 'They muſt thenceforth deſiſt from ſpeaking to
'him, from ſitting in his company, from delivering to him
'any inherited or other property, and from every civil or
'uſual attention, *as inviting him on the firſt day of the year, and*
'*the like*.

186 'His right of primogeniture, *if he was an elder bro-*
'*ther*, muſt be withholden from him, and whatever perquiſites
'ariſe from priority of birth: a younger brother, excelling
'him in virtue, muſt appropriate the ſhare of the firſtborn.

187 'But, when he has performed his due penance,
'his kinſmen and he muſt throw down a new veſſel full of
'water, after having bathed together in a pure pool:

188 'Then muſt he caſt that veſſel into the water; and,
'having entered his houſe, he may perform, as before, all
'the acts incident to his relation by blood.

189 'The ſame ceremony muſt be performed by the
'kindred even of women degraded, for whom clothes,
'dreſſed rice, and water muſt be provided; and they muſt
'dwell *in huts* near the family houſe.

190 'With ſinners, whoſe expiations are unperformed,
'let not a man tranſact buſineſs of any kind; but thoſe,
'who have performed their expiations, let him at no time
'reproach:

191 'Let him not, however, live with thoſe, who have
'ſlain children, or injured their benefactors, or killed ſup-
'pliants for protection, or put women to death, even
'though ſuch offenders have been legally purified.

192 'THOSE men of the twiceborn claſſes, to whom

'the *gáyatrì* has not been repeated and explained, accord-
'ing to law, the aſſembly muſt cauſe to perform three
'*prájápatya* penances, and *afterwards* to be girt with the ſa-
'ficial ſtring;

193 'And the ſame penance they muſt preſcribe to ſuch
'twiceborn men, as are anxious to atone for ſome illegal
'act, or a neglect of the *Véda*.

194 'If prieſts have accepted any property from baſe
'hands, they may be abſolved by relinquiſhing the preſents,
'by repeating myſterious texts, and by acts of devotion:

195 'By three thouſand repetitions of the *gáyatrì* with
'intenſe application of mind, and by ſubſiſting on milk only
'for a whole month in the paſture of cows, a *Bráhmen*, who
'has received any gift from a bad man, *or a bad gift from*
'*any man*, may be cleared from ſin.

196 'When he has been mortified by abſtinence, and
'has returned from the paſturage, let him bend low to the
'other *Bráhmens*, who muſt thus interrogate him: "Art
"thou really deſirous, good man, of readmiſſion to an equality
"with us?"

197 'If he anſwer in the affirmative, let him give ſome
'graſs to the cows, and in the place, made pure by their
'having eaten on it, let the men of his claſs give their aſſent
'to his readmiſſion.

198 'He, who has officiated at a ſacrifice for outcaſts,
'or burned the corpſe of a ſtranger, or performed rites to
'deſtroy the innocent, or made the impure ſacrifice, called
'*Ahína*, may expiate his guilt by three *prájápatya* penances.

199 'A twiceborn man, who has rejected a ſuppli-
'ant for his protection, or taught the *Véda* on a forbidden

'day, may atone for his offence by ſubſiſting a whole year 'on barley alone.

200 'HE, who has been bitten by a dog, a ſhakal, or an 'aſs, by any carnivorous animal frequenting a town, by a 'man, a horſe, a camel, or a boar, may be purified by ſtop-'ping his breath during one repetition of the *gáyatrì*.

201 'To eat only at the time of the ſixth meal, *or on the 'evening of every third day*, for a month, to repeat a *Sanhità* 'of the *Védas*, and to make *eight* oblations to fire, accompa-'nied with *eight* holy texts, are always an expiation for thoſe, 'who are excluded from ſociety at repaſts.

202 'SHOULD a *Bráhmen* voluntarily aſcend a car-'riage borne by camels or drawn by aſſes, or deſignedly bathe 'quite naked, he may be abſolved by one ſuppreſſion of 'breath, while he repeats in his mind the moſt holy 'text.

203 'HE, who has made any excretion, being greatly 'preſſed, either without water *near him*, or in water, may 'be purified by bathing in his clothes out of town, and by 'touching a cow.

204 'FOR an omiſſion of the acts, which the *Véda* com-'mands to be conſtantly performed, and for a violation of 'the duties preſcribed to a houſekeeper, the atonement is 'faſting *one day*.

205 'HE, who ſays huſh or piſh to a *Bráhmen*, or thou '*to a ſuperior*, muſt *immediately* bathe, eat nothing for the 'reſt of the day, and appeaſe him by claſping his feet with 'reſpectful ſalutation.

206 'For ſtriking a *Bráhmen* even with a blade of graſs, 'or tying him by the neck with a cloth, or overpowering

'him in argument, and adding contemptuous words, the of-
'fender muſt ſooth him by falling proſtrate.

207 'An aſſaulter of a *Bráhmen*, with intent to kill, 'ſhall remain in hell a hundred years; for actually ſtriking 'him *with the like intent*, a thouſand:

208 'As many ſmall pellets of duſt as the blood of a '*Bráhmen* collects on the ground, for ſo many thouſand years 'muſt the ſhedder of that blood be tormented in hell.

209 'For a ſimple aſſault, the firſt *or common* penance 'muſt be performed; for a battery, the *third or* very ſevere 'penance; but for ſhedding blood, *without killing*, both of 'thoſe penances.

210 'To remove the ſins, for which no particular pe-'nance has been ordained, the aſſembly muſt award a fit ex-'piation, conſidering the ability of the ſinner *to perform it*, 'and the *nature of the* ſin.

211 'THOSE penances, by which a man may atone for 'his crimes, I now will deſcribe to you; penances, which 'have been performed by deities, by holy ſages, and by fore-'fathers *of the human race*.

212 'WHEN a twiceborn man performs the *common* 'penance, *or that* of PRAJA'PATI, he muſt for three days eat 'only in the morning; for three days, only in the evening; 'for three days, food unaſked *but preſented to him;* and for 'three more days, nothing.

213 'Eating *for a whole day* the dung and urine of 'cows mixed with curds, milk, clarified butter, and water 'boiled with *cuſa* graſs, and then faſting entirely for a *day and a* night, is the penance called *Sántapana*, either from 'the devout man SANTAPANA, or from *tormenting*.

214 'A twiceborn man performing the penance, called 'very severe, *in respect of the common*, must eat, as be- 'fore, a single mouthful, *or a ball of rice as large as a hen's egg*, 'for three times three days; and for the last three days, 'must wholly abstain from food.

215 'A *Bráhmen*, performing the ardent penance, must 'swallow nothing but hot water, hot milk, hot clarified 'butter, and hot steam, each of them for three days succes- 'sively, performing an ablution and mortifying all his mem- 'bers.

216 'A total fast for twelve days *and nights*, by a pe- 'nitent with his organs controlled and his mind attentive, is 'the penance named *paráca*, which expiates all *degrees of* 'guilt.

217 'If he diminish his food by one mouthful *each* '*day* during the dark fortnight, *eating fifteen mouthfuls on the* '*day of the opposition*, and increase it *in the same proportion*, du- 'ring the bright fortnight, *fasting entirely on the day of the* '*conjunction*, and perform an ablution regularly at sunrise, 'noon, and sunset, this is the *chándráyana*, or the lunar pe- 'nance:

218 'Such is the *penance* called ant-shaped *or narrow in* '*the middle;* but, if he perform the barley-shaped *or broad in* '*the middle*, he must observe the same rule, beginning with 'the bright halfmonth, and keeping under command his 'organs of action and sense.

219 'To perform the lunar penance of an anchoret, he 'must eat only eight mouthfuls of forest grains at noon *for* '*a whole month*, taking care to subdue his mind.

220 'If a *Bráhmen* eat only four mouthfuls at sunrise,

'and four at ſunſet, *for a month*, keeping his organs con-
'trolled, he performs the lunar penance of children.

221 'He, who, for a whole month, eats no more than
'thrice eighty mouthfuls of wild grains, *as he happens* by any
'means *to meet with them*, keeping his organs in ſubjection,
'ſhall attain the ſame abode with the regent of the moon:

222 'The eleven *Rudras*, the twelve *A'dityas*, the eight
'*Vaſus*, the *Maruts*, or genii of the winds, and the ſeven
'great *Riſhis*, have performed this lunar penance as a ſecu-
'rity from all evil.

223 'The oblation *of clarified butter* to fire muſt every
'day be made by *the penitent* himſelf, accompanied with the
'mighty words *earth, ſky, heaven;* he muſt perfectly abſtain
'from injury to ſentient creatures, from falſehood, from
'wrath, and from all crooked ways.

224 'Or, thrice each day and thrice each night for a
'month, the penitent may plunge into water clothed in his
'mantle, and at no time converſing with a woman, a *Súdra*,
'or an outcaſt.

225 'Let him be always in motion, ſitting and riſing
'alternately; or, if unable *to be thus reſtleſs*, let him ſleep
'low *on the bare ground;* chaſte as a ſtudent of the *Véda*,
'bearing the ſacred zone and ſtaff, ſhowing reverence to
'his preceptor, to the gods, and to prieſts;

226 'Perpetually muſt he repeat the *gáyatrì*, and other
'pure texts to the beſt of his knowledge: thus in all penan-
'ces for abſolution from ſin, muſt he vigilantly employ
'himſelf.

227 'By theſe expiations are twiceborn men abſolved,
'whoſe offences are publickly known, *and are miſchievous by*

'*their example;* but for sins not publick, the assembly of 'priests must award them penances, with holy texts and 'oblations to fire.

228 'By open confession, by repentance, by devotion, 'and by reading the scripture, a sinner may be released from 'his guilt; or by almsgiving, in case of his inability *to per-'form the other acts of religion.*

229 'In proportion as a man, who has committed a sin, 'shall truly and voluntarily confess it, so far he is disengag-'ed from that offence, like a snake from his slough;

230 'And, in proportion as his heart sincerely loathes 'his evil deed, so far shall his vital spirit be freed from the 'taint of it.

231 'If he commit sin, and actually repent, that sin 'shall be removed from him; but if he merely say, "I will "sin thus no more," he can only be released by an actual ab-'stinence from guilt.

232 'Thus revolving in his mind the certainty of re-'tribution in a future state, let him be constantly good in 'thoughts, words, and action.

233 'If he desire complete remission of any foul act 'which he has committed, either ignorantly or knowingly, 'let him beware of committing it again: *for the second fault 'his penance must be doubled.*

234 'If, having performed any expiation, he feel 'not a perfect satisfaction of conscience, let him repeat 'the same devout act, until his conscience be perfectly sa-'tisfied.

235 'All the bliss of deities and of men is declared by 'sages, who discern the sense of the *Véda*, to have in devo-

'tion its cause, in devotion its continuance, in devotion its
'fullness.

236 'Devotion is *equal to the performance of all duties*;
'*it is* divine knowledge in a *Bráhmen*; it is defence of the
'people in a *Cshatriya*; devotion is *the* business *of trade and*
'*agriculture* in a *Vaisya*; devotion is dutiful service in a *Súdra*.

237 'Holy sages, with subdued passions, feeding only
'on fruit, roots, and air, by devotion alone are enabled to
'survey the three worlds, *terrestrial, ethereal, and celestial*,
'peopled with animal creatures, locomotive and fixed.

238 'Perfect health, or unfailing medicines, divine
'learning, and the various mansions of deities, are acquired
'by devotion alone: their efficient cause is devotion.

239 'Whatever is hard to be traversed, whatever is hard
'to be acquired, whatever is hard to be visited, whatever is hard
'to be performed, all this may be accomplished by true de-
'votion; for the difficulty of devotion is the greatest of all.

240 'Even sinners in the highest degree, and of course
'the other offenders, are absolved from guilt by austere de-
'votion well-practised.

241 '*Souls, that animate* worms, and insects, serpents,
'moths, beasts, birds, and vegetables, attain heaven by the
'power of devotion.

242 'Whatever sin has been conceived in the hearts
'of men, uttered in their speech, or committed in their
'bodily acts, they speedily burn it all away by devotion,
'if they preserve devotion as their best wealth.

243 'Of a priest, whom devotion has purified, the di-
'vine spirits accept the sacrifices, and grant the desires with
'ample increase.

244 'Even BRAHMA', lord of creatures, by devotion 'enacted this code of laws; and the sages by devotion ac- 'quired a knowledge of the *Védas*.

245 'Thus the gods themselves, observing in this uni- 'verse the incomparable power of devotion, have proclaim- 'ed aloud the transcendent excellence of pious austerity.

246 'By reading each day as much as possible of the '*Véda*, by performing the *five* great sacraments, and by for- 'giving all injuries, even sins of the highest degree shall be 'soon effaced:

247 'As fire consumes in an instant with his bright 'flame the wood, that has been placed on it, thus, with the 'flame of knowledge, a *Bráhmen*, who understands the *Véda*, 'consumes all sin.

248 'Thus has been declared, according to law, the 'mode of atoning for open sins: now learn the mode of 'obtaining absolution for secret offences.

249 'SIXTEEN suppressions of the breath, *while the holiest* '*of texts is repeated* with the three mighty words, and the 'triliteral syllable, continued each day for a month, absolve 'even the slayer of a *Bráhmen* from his hidden faults.

250 'Even a drinker of spirituous liquor is absolved by 'repeating each day the text *apa* used by the sage CAUTSA, 'or that beginning with *preti* used by VASISHT'HA, or that cal- 'led *máhitra*, or that, of which the first word is *suddhavatyah*.

251 'By repeating *each day for a month* the text *ásyavá-* '*míya*, or the hymn *Sivasancalpa*, the stealer of gold from a 'priest becomes instantly pure.

252 'He, who has violated the bed of his preceptor, is 'cleared *from secret faults* by repeating *sixteen times a day* the

'text *haviſhyantíya*, or that beginning with *na tamanhah*, or 'by revolving in his mind the *ſixteen* holy verſes, called '*Pauruſha*.

253 'The man, who deſires to expiate *his hidden* ſins 'great and ſmall, muſt repeat *once a day* for a year the text '*ava*, or the text *yatcinchida*.

254 'He, who has accepted an illegal preſent, or eaten 'prohibited food, may be cleanſed in three days by repeat-'ing the text *taratſamandíya*.

255 'Though he have committed many ſecret ſins, he 'ſhall be purified by repeating for a month the text *ſómá-*'*raudra* or the three texts *áryamna*, while he bathes in a ſacred 'ſtream.

256 'A grievous offender muſt repeat the ſeven verſes, 'beginning with INDRA, for half a year; and he, who has 'defiled water with any impurity, muſt ſit a whole year ſub-'ſiſting by alms.

257 'A twiceborn man, who ſhall offer clarified butter 'for a year, with *eight* texts appropriated to *eight* ſeveral 'oblations, or with the text *na mé*, ſhall efface a ſin even of 'an extremely high degree.

258 'He, who had committed a crime of the firſt de-'gree, ſhall be abſolved, if he attend a herd of kine for a 'year, mortify his organs, and continually repeat the texts be-'ginning with *pávamání*, living ſolely on food given in charity:

259 'Or, if he thrice repeat a *Sanhitá* of the *Védas*, or *a* '*large portion of them with all the* mantras *and* bráhmanas, 'dwelling in a foreſt with ſubdued organs, and purified by 'three *parácas*, he ſhall be ſet free from all ſins how hei-'nous ſoever.

260 'Or he ſhall be releaſed from all deadly ſins, if he
'faſt three days, with his members mortified, and twice a
'day plunge into water, thrice repeating the text *aghamarſhana:*

261 'As the ſacrifice of a horſe, the king of ſacrifices,
'removes all ſins, thus the text *aghamarſhana* deſtroys all
'offences.

262 'A prieſt, who ſhould retain in his memory the
'whole *Rigvéda,* would be abſolved from guilt, even if he
'had ſlain the inhabitants of the three worlds, and had ea-
'ten food from the fouleſt hands.

263 'By thrice repeating the *mantras* and *bráhmanas* of
'the *Rĭch,* or thoſe of the *Yajuſh,* or thoſe of the *Sáman,* with
'the *upaniſhads,* he ſhall perfectly be cleanſed from every
'poſſible taint:

264 'As a clod of earth, caſt into a great lake, ſinks in
'it, thus is every ſinful act ſubmerged in the triple *Véda.*

265 'The diviſions of the *Rĭch,* the ſeveral branches of
'the *Yajuſh,* and the manifold ſtrains of the *Sáman* muſt be
'conſidered as forming the triple *Véda:* he knows the *Véda,*
'who knows them collectively.

266 'The primary triliteral ſyllable, in which the three
'*Védas* themſelves are compriſed, muſt be kept ſecret, as
'another triple *Véda:* he knows the *Véda,* who *diſtinctly*
'knows *the myſtick ſenſe of* that word.'

CHAPTER THE TWELFTH:

ON TRANSMIGRATION AND FINAL BEATITUDE.

1 ' O THOU, who art free from ſin, *ſaid the devout*
' *ſages*, thou haſt declared the whole ſyſtem of
' duties ordained for the four claſſes of men: explain to us
' now, from the firſt principles, the ultimate retribution for
' their deeds.

2 BHR̆IGU, whoſe heart was the pure eſſence of virtue, who proceeded from MENU himſelf, thus addreſſed the great ſages: ' Hear the infallible rules for *the fruit of* deeds
' in this univerſe.

3 ' ACTION, either mental, verbal, or corporeal, bears
' good or evil fruit, *as itſelf is good or evil;* and from the ac-
' tions of men proceed their various tranſmigrations in the
' higheſt, the mean, and the loweſt degree:

4 ' Of that threefold action, connected with bodily
' functions, diſpoſed in three claſſes, and conſiſting of ten
' orders, be it known in this world, that the heart is the in-
' ſtigator.

5 ' Deviſing means to appropriate the wealth of other
' men, reſolving on any forbidden deed, and conceiving no-

'tions of atheiſm or materialiſm, are the three bad acts of 'the mind:

6 'Scurrilous language, falſehood, indiſcriminate back- 'biting, and uſeleſs tattle, are the four bad acts of the 'tongue:

7 'Taking effects not given, hurting ſentient creatures 'without the ſanction of law, and criminal intercourſe with 'the wife of another, are the three bad acts of the body; '*and all the ten have their oppoſites, which are good in an equal* '*degree.*

8 'A rational creature has a reward or a puniſhment 'for mental acts, in his mind; for verbal acts, in his organs 'of ſpeech; for corporeal acts, in his bodily frame.

9 'For ſinful acts moſtly corporeal, a man ſhall aſſume '*after death* a vegetable or mineral form; for ſuch acts moſt- 'ly verbal, the form of a bird or a beaſt; for acts moſtly 'mental, the loweſt of human conditions:

10 'He, whoſe firm underſtanding obtains a command 'over his words, a command over his thoughts, and a 'command over his whole body, may juſtly be called a *tri-* '*dandì*, or *triple commander; not a mere anchoret, who bears* '*three viſible ſtaves.*

11 'The man, who exerts this triple ſelfcommand with 'reſpect to all animated creatures, wholly ſubduing both luſt 'and wrath, ſhall by thoſe means attain beatitude.

12 'That ſubſtance, which gives a power of motion to 'the body, the wiſe call *cſhétrajnya*, or *jívátman*, the vital 'ſpirit; and that body, which thence derives active func- 'tions, they name *bhútátman*, or *compoſed of elements*:

13 'Another internal ſpirit, called *mahat*, or *the great*

'*soul*, attends the birth of all creatures imbodied, and 'thence in all mortal forms is conveyed a perception 'either pleasing or painful.

14 'Those two, the vital spirit and reasonable soul, are 'closely united with *five* elements, but connected with the 'supreme spirit, or divine essence, which pervades all beings 'high and low:

15 'From the substance of that *supreme spirit* are diffu'sed, *like sparks from fire*, innumerable vital spirits, which 'perpetually give motion to creatures exalted and base.

16 'By the vital souls of those men, who have com'mitted sins *in the body reduced to ashes*, another body, com'posed of *nerves with* five sensations, in order to be sus'ceptible of torment, shall certainly be assumed after 'death;

17 'And, being intimately united with those minute 'nervous particles, according to their distribution, they 'shall feel, in that new body, the pangs inflicted in each 'case by the sentence of YAMA.

18 When the vital soul has gathered the fruit of sins, 'which arise from a love of sensual pleasure, but must pro'duce misery, and, when its taint has thus been removed, 'it approaches again those two most effulgent essences *the* '*intellectual soul and the divine spirit*:

19 'They two, closely conjoined, examine without 'remission the virtues and vices of that sensitive soul, ac'cording to its union with which it acquires pleasure or pain 'in the present and future worlds.

20 'If the vital spirit had practised virtue for the most 'part and vice in a small degree, it enjoys delight in celes-

'tial abodes, clothed with a body formed of pure elemen-
'tary particles;

21 'But, if it had generally been addicted to vice, and 'seldom attended to virtue, then shall it be deserted by 'those pure elements, and, *having a coarser body of sensible nerves*, it feels the pains to which YAMA shall doom it:

22 'Having endured those torments according to the 'sentence of YAMA, and its taint being almost removed, it 'again reaches those five pure elements in the order of their 'natural distribution.

23 'Let each man, considering with his intellectual 'powers these migrations of the soul according to its vir- 'tue or vice, *into a region of bliss or pain*, continually fix his 'heart on virtue.

24 'BE it known, that the three qualities of the ratio- 'nal soul are a tendency to goodness, to passion, and to 'darkness; and, endued with one or more of them, it re- 'mains incessantly attached to all these created substances:

25 'When any one of the *three* qualities predominates 'in a mortal frame, it renders the imbodied spirit eminently 'distinguished for that quality.

26 'Goodness is declared to be true knowledge; dark- 'ness, gross ignorance; passion, an emotion of desire or a- 'version: such is the compendious description of those 'qualities, which attend all souls.

27 'When a man perceives in the reasonable soul a 'disposition tending to virtuous love, unclouded with any 'malignant passion, clear as the purest light, let him recog- 'nise it as the quality of goodness:

28 'A temper of mind, which gives uneasiness and

'produces diſaffection, let him conſider as the adverſe qua-
'lity of paſſion, ever agitating imbodied ſpirits:

29 'That indiſtinct, inconceivable, unaccountable diſ-
'poſition of a mind naturally ſenſual, and clouded with
'infatuation, let him know to be the quality of darkneſs.

30 'Now will I declare at large the various acts, in the
'higheſt, middle, and loweſt degrees, which proceed from
'thoſe three diſpoſitions of mind.

31 'Study of ſcripture, auſtere devotion, ſacred know-
'ledge, corporeal purity, command over the organs, per-
'formance of duties, and meditation on the divine ſpirit,
'accompany the good quality of the ſoul:

32 'Intereſted motives for acts *of religion or morality*,
'perturbation of mind on ſlight occaſions, commiſſion of
'acts forbidden by law, and habitual indulgence in ſelfiſh
'gratifications, are attendant on the quality of paſſion:

33 'Covetouſneſs, indolence, avarice, detraction, a-
'theiſm, omiſſion of preſcribed acts, a habit of ſoliciting
'favours, and inattention to neceſſary buſineſs, belong to
'the dark quality.

34 'Of thoſe three qualities, as they appear in the three
'times, *paſt, preſent, and future,* the following in order *from*
'*the loweſt* may be conſidered as a ſhort *but certain* criterion.

35 'Let the wiſe conſider, as belonging to the quality
'of darkneſs, every act, which a man is aſhamed of having
'done, of doing, or of going to do:

36 'Let them conſider, as proceeding from the qua-
'lity of paſſion, every act, by which a man ſeeks exalta-
'tion and celebrity in this world, though he may not be
'much afflicted, if he fail of attaining his object:

37 'To the quality of goodneſs belongs every act, by
'which he hopes to acquire divine knowledge, which he is
'never aſhamed of doing and which brings placid joy to
'his conſcience.

38 'Of the dark quality, as deſcribed, the principal ob-
'ject is pleaſure; of the paſſionate, worldly proſperity; but
'of the good quality, the chief object is virtue: the laſt
'mentioned *objects* are ſuperiour in dignity.

39 'SUCH tranſmigrations, as the ſoul procures in this
'univerſe by each of thoſe qualities, I now will declare in
'order ſuccinctly.

40 'Souls, endued with goodneſs, attain always the
'ſtate of deities; thoſe filled with ambitious paſſions, the
'condition of men; and thoſe immerſed in darkneſs, the
'nature of beaſts: this is the triple order of tranſmigration.

41 'Each of thoſe three tranſmigrations, cauſed by the
'ſeveral qualities, muſt alſo be conſidered as threefold, the
'loweſt, the mean, and the higheſt, according to as many
'diſtinctions of acts and of knowledge.

42 'Vegetable and mineral ſubſtances, worms, inſects,
'and reptiles, ſome very minute, ſome rather larger, fiſh,
'ſnakes, tortoiſes, cattle, ſhakals, are the loweſt forms, to
'which the dark quality leads:

43 'Elephants, horſes, men of the ſervile claſs, and con-
'temptible *Mléch'has*, or *barbarians*, lions, tigers, and boars,
'are the mean ſtates procured by the quality of darkneſs:

44 'Dancers and ſingers, birds, and deceitful men, gi-
'ants and bloodthirſty ſavages, are the higheſt conditions,
'to which the dark quality can aſcend.

45 '*J'hallas*, or cudgelplayers, *Mallas*, or boxers and

'wrestlers, *Natas*, or actors, those who teach the use of 'weapons, and those who are addicted to gaming or drink'ing, are the lowest forms occasioned by the passionate qua'lity:

46 'Kings, men of the fighting class, domestick priests 'of kings, and men skilled in the war of controversy, are 'the middle states caused by the quality of passion:

47 '*Gandharvas*, or aerial musicians, *Guhyacas* and '*Yacshas*, or servants and companions of CUVE'RA, genii at'tending superiour gods, as the *Vidyádharas* and others, to'gether with various companies of *Apsarases* or nymphs, are 'the highest of those forms, which the quality of passion at'tains.

48 'Hermits, religious mendicants, other *Bráhmens*, 'such orders of demigods as are wafted in airy cars, genii 'of the signs and lunar mansions, and *Daityas*, or the off'spring of DITI, are the lowest of states procured by the 'quality of goodness:

49 'Sacrificers, holy sages, deities of the lower heaven, 'genii of the *Védas*, regents of stars *not in the paths of the sun* '*and moon*, divinities of years, *Pitrīs* or progenitors of man'kind, and the demigods named *Sádhyas*, are the middle 'forms, to which the good quality conveys *all spirits moder*'*ately endued with it*:

50 'BRAHMA' with four faces, creators of worlds *under* '*him, as* MARI'CHI *and others*, the genius of virtue, the divi'nities presiding over (*two principles of nature in the philosophy* '*of* CAPILA) *mahat*, or the *mighty*, and *avyacta*, or *unperceiv*'*ed*, are the highest conditions, to which, by the good qua'lity, souls are exalted.

51 'This triple ſyſtem of tranſmigrations, in which 'each claſs has three orders, according to actions of three 'kinds, and which compriſes all animated beings, has been 'revealed in its full extent:

52 'Thus, by indulging the ſenſual appetites, and by 'neglecting the performance of duties, the baſeſt of men, 'ignorant of ſacred expiations, aſſume the baſeſt forms.

53 'WHAT particular bodies the vital ſpirit enters in 'this world, and in conſequence of what ſins here commit-'ted, now hear at large and in order.

54 'Sinners in the firſt degree, having paſſed through 'terrible regions of torture for a great number of years, are 'condemned to the following births at the cloſe of that pe-'riod *to efface all remains of their ſin.*

55 'The ſlayer of a *Bráhmen* muſt enter *according to the* '*circumſtances of his crime* the body of a dog, a boar, an aſs, a 'camel, a bull, a goat, a ſheep, a ſtag, a bird, a *Chandála*, 'or a *Puccaſa*.

56 'A prieſt, who has drunk ſpirituous liquor, ſhall mi-'grate into the form of a ſmaller or larger worm or inſect, 'of a moth, of a fly feeding on ordure, or of ſome rave-'nous animal.

57 'He, who ſteals the gold of a prieſt, ſhall paſs a thou-'ſand times into the bodies of ſpiders, of ſnakes and came-'leons, of *crocodiles and other* aquatick monſters, or of miſ-'chievous bloodſucking demons.

58 'He, who violates the bed of his *natural or ſpiritual* 'father, migrates a hundred times into the forms of graſſes, 'of ſhrubs with crowded ſtems, or of creeping and twining 'plants, of *vultures and other* carnivorous animals, of *lions*

' *and other* beafts with fharp teeth, or of *tigers and other* cruel ' brutes.

59 ' They, who hurt any fentient beings, are born *cats* ' *and other* eaters of raw flefh; they, who tafte what ought ' not to be tafted, maggots or fmall flies; they, who fteal ' *ordinary things*, devourers of each other: they, who embrace ' very low women, become reftlefs ghofts.

60 ' He, who has held intercourfe with degraded men, ' or been criminally connected with the wife of another, or ' ftolen *common things* from a prieft, fhall be changed into a ' fpirit, called *Brahmarácfhafa*.

61 ' The wretch, who through covetoufnefs has ftolen ' *rubies or other* gems, pearls, or coral, or precious things of ' which there are many forts, fhall be born *in the tribe of* ' *goldfmiths, or* among *birds called* hémacáras, *or goldmakers*.

62 ' If a man fteal grain in the hufk, he fhall be born a ' rat; if a yellow mixed metal, a gander; if water, a *plava*, ' or diver; if honey, a great ftinging gnat; if milk, a ' crow; if expreffed juice, a dog; if clarified butter, an ich- ' neumon weafel;

63 ' If he fteal flefhmeat, a vulture; if any fort of fat, ' the waterbird *madgu*; if oil, a blatta, or oildrinking bee- ' tle; if falt, a cicada or cricket; if curds, the bird ' *valáca*;

64 ' If filken clothes, the bird *tittiri*; if woven flax, ' a frog; if cotton cloth, the water bird *crauncha*; if a cow, ' the lizard *gódhá*; if molaffes, the bird *vágguda*;

65 ' If exquifite perfumes, a mufkrat; if potherbs, a ' peacock; if dreffed grain in any of its various forms, a por- ' cupine; if raw grain, a hedgehog;

66 ‘ If he ſteal fire, the bird *vaca*; if a houſehold ‘ utenſil, an ichneumon-fly; if dyed cloth, the bird *chacóra*;

67 ‘ If a deer or an elephant, he ſhall be born a wolf; ‘ if a horſe, a tiger; if roots or fruit, an ape; if a woman, a ‘ bear; if water from a jar, the bird *chátaca*; if carriages, a ‘ camel; if ſmall cattle, a goat.

68 ‘ That man, who deſignedly takes away the proper- ‘ ty of another, or eats any holy cakes not firſt preſented *to* ‘ *the deity* at a ſolemn rite, ſhall inevitably ſink to the con- ‘ dition of a brute.

69 ‘ Women, who have committed ſimilar thefts, incur ‘ a ſimilar taint, and ſhall be paired with thoſe male beaſts ‘ in the form of their females.

70 ‘ If any of the four claſſes omit, without urgent ne- ‘ ceſſity, the performance of their ſeveral duties, they ſhall ‘ migrate into ſinful bodies, and become ſlaves to their ‘ foes.

71 ‘ Should a *Bráhmen* omit his peculiar duty, he ſhall ‘ be changed into a demon called *Ulcámuc'ha*, or *with a mouth* ‘ *like a firebrand*, who devours what has been vomited; a ‘ *Cſhatriya*, into a demon called *Catapútana*, who feeds on ‘ ordure and carrion;

72 ‘ A *Vaiſya*, into an evil being called *Maitrácſhajyótica*, ‘ who eats purulent carcaſſes; and a *Súdra*, who neglects his ‘ occupations, becomes a foul imbodied ſpirit called *Chailáſa-* ‘ *ca*, who feeds on lice.

73 ‘ As far as vital ſouls, addicted to ſenſuality, indulge ‘ themſelves in forbidden pleaſures, even to the ſame degree ‘ ſhall the acuteneſs of their ſenſes be raiſed *in their future* ‘ *bodies, that they may endure analogous pains;*

74 ‘ And, in consequence of their folly, they ſhall be ‘ doomed as often as they repeat their criminal acts, to pains ‘ more and more intenſe in deſpicable forms on this ‘ earth.

75 ‘ They ſhall firſt have a ſenſation of agony in *Támiſ-* ‘ *ra* or *utter darkneſs*, and in other ſeats of horrour; in *Aſipa-* ‘ *travana*, or *the ſwordleaved foreſt*, and in different places of ‘ binding faſt and of rending:

76 ‘ Multifarious tortures await them: they ſhall be ‘ mangled by ravens and owls, ſhall ſwallow cakes boiling ‘ hot; ſhall walk over inflamed ſands; and ſhall feel the ‘ pangs of being baked like the veſſels of a potter:

77 ‘ They ſhall aſſume the forms of beaſts continually ‘ miſerable, and ſuffer alternate afflictions from extremities of ‘ cold and of heat, ſurrounded with terrours of various kinds:

78 ‘ More than once ſhall they lie in different wombs; ‘ and, after agonizing births, be condemned to ſevere capti- ‘ vity, and to ſervile attendance on creatures like them- ‘ ſelves:

79 Then ſhall follow ſeparations from kindred and ‘ friends, forced reſidence with the wicked, painful gains and ‘ ruinous loſſes of wealth; friendſhips hardly acquired and ‘ at length changed into enmities,

80 ‘ Old age without reſource, diſeaſes attended with ‘ anguiſh, pangs of innumerable ſorts, and, laſtly, unconque- ‘ rable death.

81 ‘ With whatever diſpoſition of mind a man ſhall ‘ perform in this life any act *religious or moral*, in a future ‘ body endued with the ſame quality, ſhall he receive his ‘ retribution.

82 ‘ Thus has been revealed to you the ſyſtem of pu-
‘ niſhments for evil deeds: next learn thoſe acts of a *Bráh-*
‘ *men*, which lead to eternal bliſs.

83 ‘ Studying and comprehending the *Véda*, practiſing
‘ pious auſterities, acquiring divine knowledge *of law and*
‘ *philoſophy*, command over the organs of ſenſe and action,
‘ avoiding all injury to ſentient creatures, and ſhowing re-
‘ verence to a *natural and ſpiritual* father, are the chief bran-
‘ ches of duty which enſure final happineſs.’

84 ‘ Among all thoſe good acts performed in this
‘ world, *ſaid the ſages*, is no ſingle act held more powerful
‘ than the reſt in leading men to beatitude?’

85 ‘ Of all thoſe duties, *anſwered* Bhrĭgu, the principal
‘ is to acquire from the *Upaniſhads* a true knowledge of one
‘ ſupreme GOD; that is the moſt exalted of all ſciences,
‘ becauſe it enſures immortality:

86 ‘ In this life, indeed, as well as the next, the ſtudy
‘ of the *Véda*, to acquire a knowledge of GOD, is held the
‘ moſt efficacious of thoſe ſix duties in procuring felicity to
‘ man;

87 ‘ For in the knowledge and adoration of one GOD,
‘ which the *Véda* teaches, all the rules of good conduct,
‘ *beforementioned* in order, are fully compriſed.

88 ‘ The ceremonial duty, preſcribed by the *Véda*, is of
‘ two kinds; *one* connected with this world, and cauſing
‘ proſperity on earth; *the other* abſtracted from it, and pro-
‘ curing bliſs in heaven.

89 ‘ A religious act proceeding from ſelfiſh views in
‘ this world, *as a ſacrifice for rain*, or in the next, *as a pious*
‘ *oblation in hope of a future reward*, is declared to be concrete

'and intereſted; but an act performed with a knowledge of 'God, and without ſelf love, is called abſtract and diſintereſted.

90 'He, who frequently performs intereſted rites, attains 'an equal ſtation with the regents of the lower heaven; 'but he, who frequently performs diſintereſted acts of religion, 'becomes for ever exempt from *a body compoſed of* the five 'elements:

91 'Equally perceiving the ſupreme ſoul in all beings 'and all beings in the ſupreme ſoul, he ſacrifices his own 'ſpirit by fixing it on the ſpirit of GOD, and approaches the 'nature of that ſole divinity, who ſhines by his own effulgence.

92 'Thus muſt the chief of the twiceborn, though he 'neglect the ceremonial rites mentioned in the *Sáſtras*, be 'diligent alike in attaining a knowledge of God and in 'repeating the *Véda:*

93 'Such is the advantageous privilege of thoſe, who 'have a double birth *from their natural mothers and from the* 'gáyatrì *their ſpiritual mother*, eſpecially of a *Bráhmen;* ſince 'the twiceborn man, by performing this duty but not other- 'wiſe, may ſoon acquire endleſs felicity.

94 'To patriarchs, to deities, and to mankind, the 'ſcripture is an eye giving conſtant light; nor could the '*Véda Sáſtra* have been made by human faculties; nor can 'it be meaſured by human reaſon *unaſſiſted by revealed gloſſes* '*and comments*: this is a ſure propoſition.

95 'Such codes of law as are not grounded on the *Véda*, 'and the various heterodox theories of men, produce no 'good fruit after death; for they all are declared to have 'their baſis on darkneſs.

96 'All ſyſtems, which are repugnant to the *Véda*, muſt

'have been composed by mortals, and shall soon perish:
'their modern date proves them vain and false.

97 'The three worlds, the four classes of men, and their 'four distinct orders, with all that has been, all that is, and 'all that will be, are made known by the *Véda*:

98 'The nature of sound, of tangible and visible shape, 'of taste, and of odour, the fifth object of sense, is clearly ex-'plained in the *Véda* alone, together with the three qualities of 'mind, the births attended with them, and the acts which 'they occasion.

99 'All creatures are sustained by the primeval *Véda* '*Sástra*, which the wise therefore hold supreme, because it is 'the supreme source of prosperity to this creature, man.

100 'Command of armies, royal authority, power of 'inflicting punishment, and sovereign dominion over all 'nations, he only well deserves, who perfectly understands 'the *Véda Sástra*.

101 'As fire with augmented force burns up even 'humid trees, thus he, who well knows the *Véda*, burns 'out the taint of sin, which has infected his soul.

102 'He, who completely knows the sense of the *Véda* '*Sástra*, while he remains in any one of the four orders, 'approaches the divine nature, even though he sojourn in 'this low world.

103 'They, who have read many books, are more 'exalted than such, as have seldom studied; they, who re-'tain what they have read, than forgetful readers; they, who 'fully understand, than such as only remember; and they, 'who perform their known duty, than such men, as barely 'know it.

104 'Devotion and facred knowledge are the beft means,
'by which a *Bráhmen* can arrive at beatitude: by devotion
'he may deftroy guilt; by facred knowledge he may acquire
'immortal glory.

105 'Three modes of proof, ocular demonftration, lo-
'gical inference, and the authority of thofe various books,
'which are deduced from the *Véda,* muft be well underftood
'by that man, who feeks a diftinct knowledge of all his
'duties:

106 'He alone comprehends the fyftem of duties reli-
'gious and civil, who can reafon, by rules of logick agree-
'able to the *Véda,* on the general heads of that fyftem as
'revealed by the holy fages.

107 'Thefe rules of conduct, which lead to fupreme
'blifs, have been exactly and comprehenfively declared: the
'more fecret learning of this *Mánava Sáftra* fhall now be
'difclofed.

108 'If it be afked, how the law fhall be afcertained,
'when particular cafes are not comprifed *under any of the*
'*general rules, the anfwer is this:* "That, which well inftructed
"*Bráhmens* propound, fhall be held inconteftable law."

109 'Well inftructed *Bráhmens* are they, who can ad-
'duce ocular proof from the fcripture itfelf, having ftudied,
'as the law ordains, the *Védas* and their extended branches,
'or *Védángas, Mímánfà, Nyáya, Dhermafáftra, Purànas:*

110 'A point of law, *before not exprefsly revealed,* which
'fhall be decided by an affembly of ten fuch virtuous
'*Bráhmens* under one chief, or, *if ten be not procurable,* of
'three fuch under one prefident, let no man controvert.

111 'The affembly of ten under a chief *either the king*

'*himſelf or a judge appointed by him*, muſt conſiſt of three,
'each of them peculiarly converſant with one of the three
'*Védas*, of a fourth ſkilled in the *Nyáya*, and a fifth in the
'*Mímánſá* philoſophy; of a ſixth, who has particularly ſtu-
'died the *Niructa*; a ſeventh, who has applied himſelf moſt
'aſſiduouſly to the *Dhermaſáſtra*; and of three *univerſal ſcho-*
'*lars*, who are in the three firſt orders.

112 'One, who has chiefly ſtudied the *Rigvéda*, a ſe-
'cond, who principally knows the *Yajuſh*, and a third beſt
'acquainted with the *Sáman*, are the aſſembly of three under
'a head, who may remove all doubts both in law and
'caſuiſtry.

113 'Even the deciſion of one prieſt, *if more cannot be*
'*aſſembled*, who perfectly knows the principles of the *Védas*,
'muſt be conſidered as law of the higheſt authority; not
'the opinion of myriads, who have no ſacred knowledge.

114 'Many thouſands of *Bráhmens* cannot form a le-
'gal aſſembly for the deciſion of conteſts, if they have
'not performed the duties of a regular ſtudentſhip, are
'unacquainted with ſcriptural texts, and ſubſiſt only by
'*the name of* their ſacerdotal claſs.

115 'The ſin of that man, to whom dunces, pervaded
'by the quality of darkneſs, propound the law, of which
'they are themſelves ignorant, ſhall paſs, increaſed a hun-
'dredfold, to the wretches who propound it.

116 'This comprehenſive ſyſtem of duties, the chief
'cauſe of ultimate felicity, has been declared to you; and
'the *Bráhmen*, who never departs from it, ſhall attain a
'ſuperiour ſtate above.

117 'THUS did the allwiſe MENU, who poſſeſſes ex-

'tenſive dominion, and blazes with heavenly ſplendour, 'diſcloſe to me, from his benevolence to mankind, this 'tranſcendent ſyſtem of law, which muſt be kept devoutly 'concealed *from perſons unfit to receive it.*

118 'LET every *Bráhmen* with fixed attention conſider 'all nature, both viſible and inviſible, as exiſting in the 'divine ſpirit; for, when he contemplates the boundleſs 'univerſe exiſting in the divine ſpirit, he cannot give his 'heart to iniquity:

119 'The divine ſpirit alone is the whole aſſemblage 'of gods; all worlds are ſeated in the divine ſpirit, and the 'divine ſpirit no doubt produces, *by a chain of cauſes and* '*effects conſiſtent with free will,* the connected ſeries of acts 'performed by imbodied ſouls.

120 'He may contemplate the ſubtil ether in the ca'vities of his body; the air in his muſcular motion and 'ſenſitive nerves; the ſupreme *ſolar and igneous* light, in his 'digeſtive heat and his viſual organs; in his corporeal fluids, 'water; in the terrene parts of his fabrick, earth;

121 'In his heart, the moon; in his auditory nerves, 'the guardians of eight regions; in his progreſſive motion, 'VISHNU; in his muſcular force, HARA; in his organs of 'ſpeech, AGNI; in excretion, MITRA; in procreation, BRAH'MÁ:

122 'But he muſt conſider the ſupreme omnipreſent in'telligence as the ſovereign lord of them all, *by whoſe energy* '*alone they exiſt*; a ſpirit, *by no means the object of any ſenſe,* 'which can only be conceived by a mind *wholly abſtracted* '*from matter, and as it were* ſlumbering; but which *for the* '*purpoſe of aſſiſting his meditation* he may imagine more ſub-

'til than the fineſt conceivable eſſence, and more bright
'than the pureſt gold.

123 'Him ſome adore as tranſcendently preſent in ele-
'mentary fire; others, in MENU, lord of creatures, *or an*
'*immediate agent in the creation;* ſome, as more diſtinctly
'preſent in INDRA, *regent of the clouds and the atmoſphere*;
'others, in pure air; others, as the moſt High Eternal Spi-
'rit.

124 'It is He, who, pervading all beings in five ele-
'mental forms, cauſes them by the gradations of birth,
'growth, and diſſolution, to revolve in this world, *until*
'*they deſerve beatitude,* like the wheels of a car.

125 'Thus the man, who perceives in his own ſoul
'the ſupreme ſoul preſent in all creatures, acquires equani-
'mity toward them all, and ſhall be abſorbed at laſt in the
'higheſt eſſence, even that of the Almighty himſelf.'

126 HERE ended the ſacred inſtructor; and every twice-
born man, who, attentively reading this *Mánava Sáſtra* pro-
mulgated by BHR̀IGU, ſhall become habitually virtuous, will
attain the beatitude which he ſeeks.

THE END

GENERAL NOTE.

THE learned *Hindus* are unanimoufly of opinion, that many laws enacted by MENU, their oldeft reputed legiflator, were confined to the three firft ages of the world, and have no force in the prefent age, in which a few of them are certainly obfolete; and they ground their opinion on the following texts, which are collected in a work entitled *Madana ratna pradípa:*

I. CRATU: In the *Cali* age a fon muft not be begotten *on a widow* by the brother *of the deceafed hufband;* nor muft a damfel, *once* given away *in marriage*, be given a *fecond time;* nor muft a bull be offered in a facrifice; nor muft a water-pot be carried *by a ftudent in theology*.

II. VRIHASPATI: 1 Appointments *of kinfmen to beget children on widows, or married women, when the hufbands are deceafed or impotent,* are mentioned by the fage MENU, but forbidden by himfelf with a view to the order of the four ages: no fuch act can be legally done in this age by any others *than the hufband*.

2 In the firft and fecond ages men were endued with true piety and found knowledge; fo *they were* in the third age; but in the fourth, a diminution of their *moral and intellectual* powers was ordained *by their Creator:*

3 Thus were fons of many different forts made by ancient fages, but fuch cannot now be adopted by men deftitute of thofe eminent powers.

III. PARA'SARA: 1 A man, *who has held intercourfe with*

a deadly ſinner, muſt abandon his country in the firſt age; he muſt leave his town, in the ſecond; his family, in the third age; but in the fourth he needs only deſert the offender. 2 In the firſt age, he is degraded by mere converſation with a degraded man; in the ſecond, by touching him; in the third, by receiving food from him; but in the fourth, the ſinner alone bears his guilt.

IV. NA'RADA: The procreation of a ſon by a brother *of the deceaſed,* the ſlaughter of cattle in the entertainment of a gueſt, the repaſt on fleſhmeat at funeral obſequies, and the order of a hermit *are forbidden or obſolete in the fourth age.*

V. *'Aditya purána:* 1 What was a duty in the firſt age muſt not *in all caſes* be done in the fourth; ſince, in the *Cali yuga,* both men and women are addicted to ſin:

2 Such are a ſtudentſhip continued for a very long time, aud the neceſſity of carrying a waterpot, marriage with a paternal kinſwoman, or with a near maternal relation, and the ſacrifice of a bull,

3 Or of a man, or of a horſe: and all ſpirituous liquor muſt in the *Cali* age be avoided by twiceborn men; ſo muſt a ſecond gift of a married young woman, *whoſe huſband has died before conſummation,* and the larger portion of an eldeſt brother, and procreation on a brother's widow or wife.

VI. *Smrĭti:* 1 The appointment of a man to beget a ſon on the widow of his brother; the gift of a young married woman to another bridegroom, *if her huſband ſhould die* while ſhe remains a virgin;

2 The marriage of twiceborn men with damſels not of the ſame claſs; the ſlaughter, in a religious war, of *Bráhmens,* who are aſſailants with intent to kill;

3 ‘ Any intercourſe with a twiceborn man, who has paſſed the ſea in a ſhip, even though he have performed an expiation; performances of ſacrifices for all ſorts of men; and *the neceſſity of* carrying a waterpot;

4 Walking on a pilgrimage till the pilgrim die; and the ſlaughter of a bull at a ſacrifice; the acceptance of ſpirituous liquor even at the ceremony called *Sautrámani;*

5 Receiving what has been licked off, at an oblation to fire, from the pot of clarified butter; entrance into the third order, or that of a hermit, though ordained *for the firſt ages;*

6 The diminution of crimes in proportion to the religious acts and ſacred knowledge *of the offenders;* the rule of expiation for a *Bráhmen* extending to death;

7 The ſin of holding any intercourſe with ſinners; the ſecret expiation of any great crimes except theft; the ſlaughter of cattle in honour of eminent gueſts or of anceſtors;

8 The filiation of any but a ſon legally begotten or given in adoption *by his parents;* the deſertion of a lawful wife for any offence leſs than actual adultery:

9 Theſe *parts of ancient law* were abrogated by wiſe legiſlators, as the caſes aroſe at the beginning of the *Cali* age, with an intent of ſecuring mankind from evil.

On the preceding texts it muſt be remarked, that none of them, except that of VRI'HASPATI, are cited by CULLU'CA, who never ſeems to have conſidered any other laws of MENU as reſtrained to the three firſt ages; that the *Smrĭti*, or ſacred code, is quoted without the name of the legiſlator; and that the prohibition, in any age, of *ſelf-defence*, even againſt *Bráhmens*, is repugnant to a text of SUMANTU, to the precept and

example of CRISHNA himſelf, according to the *Mahábhárat*, and even to a ſentence in the *Véda*, by which every man is commanded *to defend his own life from all* violent aggreſſors.

CORRECTIONS.

Page	Line	
ix	13	*read* inſtitutions
3	20	*s'arı́ra*
55	4	rite
60	20	ſacrament
89	13, 18	*ſatyánrı́ta*
125	7	*ſaśalca*
——	29	AGASTYA
147	26	more
——	27	leſs
152	4	palmiſtry
164	8	SUDÁMAN
169	18	nor
192	24	*huſbands*
210	17	after *ſurety* read *or debtor*
290	9	Cáyaſt'ha
334	3	ſacrificial

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